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VOL. XIV. No. 44. CHICAGO, SATURDAY, JANUARY 30, 1892. WHOLE No. 691.

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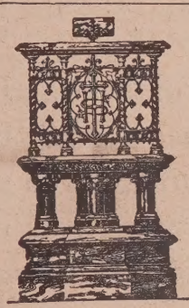

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The Living Church.

SATURDAY, JAN. 30, 1892.

VISIBLE MUSIC.

BY ALICE RANLETT.

NOTE.—This poem was suggested by the results of the interesting experiments of the physicist, Chladni, and the musician, Miss Watts-Hughes, who have shown that the tones of the human voice may be visibly expressed upon a plastic mass of matter. Thin paste is deposited upon an elastic membrane, and as the voice-waves of the singer strike the apparatus, there appear on the soft film beautiful forms of flowers, as daisies and lilies, also trees and sea-mosses, shells, star-fish, ferns, baskets of fruit, and even miniature landscapes.

Most sweet the thrilling tones of music swell,
And, on the vibrate parchment, answering well,
O, wonderful! to life a blossom springs,
And to the world its all-new beauty brings.

Perchance, a daisy nods, with modest face,
Or fern unfolds itself, with wildwood grace.
Another song—and, in the answering field,
A smiling pansy swiftly is revealed.

Again the music—and the stately queen
Of all the flowers stands with royal mien—
The lily, fair in pureness, bending down
The head which meekly wears the shining crown.

The marv'lous sight, in silent awe we see;
Who knows what in the hidden life may be,
The singing soul may have an equal power,
Men hear the music; angels see the flower.

IT is said that the Moravians send out one in every sixty of their members to the foreign field, and raise twelve dollars per member annually for foreign missions.

THE completion of the twenty-first year of his episcopate by the Bishop of Grahamstown has been marked by the gift of the Bishop's throne for the cathedral by a number of his friends in England, including the Bishops of Lincoln and Salisbury, Bishop Wilkinson, and Dean Goulbourn.

A BEAUTIFUL stained-glass Jesse Stemmata window, by Clayton & Bell, has just been placed in the south transept of the cathedral at Oxford, to the memory of the late Dr. Liddon; also a memorial brass has been placed on the south side of the nave upon the column immediately adjoining the censor's seat, to mark the place where Dr. Liddon was wont to worship.

The Church Chronicle, of Southern Ohio, gives an encouraging statement, as follows:

Our Church in the United States has made progress during the year, as the following comparative table will show:

	1890	1891
Number of clergy	3 971	4,203
Candidates for orders	270	375
Potulants	193	202
Lay readers	935	1,228
Parishes and missions	5,030	5,605
Baptisms	59,873	60,821
Confirmed	38,687	41,202
Communicants	485,921	535,573
Contributions	$11,473 129	$13,129,929

THERE is a house in London in which, by a singular coincidence, Cardinal Manning was received into the Roman Church, and long years afterward Frederick Denison Maurice died there. Lord Houghton wrote the following inscription to be placed upon the walls.

Ex hac domo
Fredericus Mavrice
ad superos.

Henricus Manning
ad inferos
transierunt.

AN appeal has been made by a committee appointed by the recent synod of the diocese of Cape Town for the purpose of raising £10,000 to secure a present annual stipend of £500 for a coadjutor bishop for the diocese, such capital sum to be subsequently used to provide for the increase of the income of the Metropolitan. It appears that since 1880, the synods have been "pointing out" that the income of the Metropolitan is too small. It is only £700 a year, which is too little for such a position, involving as it does very heavy expenses.

ACCORDING to the new Year Book there are in the Episcopal Church of Scotland 7 bishops, 280 working clergy, 305 churches and missions, 123 rectories or parsonages, 9,498 Church population, and 35,684 communicants. There are 77 day schools, 13,575 day scholars, and 15,123 Sunday scholars. Last year there were: Baptized, 7,130; confirmed, 4,237; married, 820; buried, 2,081. The contributions to the Central Fund amounted to £16,850, while the total income at the disposal of the representative Church Council was over £23,806.

THE large and valuable theological library of the Rev. Dr. Littledale, bequeathed to the diocese of Cape Town, South Africa, has arrived safely at its destination. A commodious house has been purchased by the diocesan trustees, in which will be deposited, not only the Littledale bequest, but also the books already belonging to the diocese, upwards of 6,000 in number, which are at present in the cathedral vestry and at Bishopscourt. Besides the library, the Church House contains offices for the transaction of diocesan business, rooms for church meetings, and quarters for the diocesan secretary.

THE Bishop Goodwin Memorial Committee met at the County Hotel, Carlisle. On motion of the Dean of Carlisle, it was agreed that a sum not exceeding £1,200, and not £500, as was originally suggested—this being too small a sum for the purpose—should be set aside for the cathedral memorial, which a majority of the members present considered should take the shape of a recumbent figure. A small committee was appointed to consult a sculptor upon the subject. The balance of subscriptions, which up to the present amount to £2,200, will go to augment poor livings in the diocese.

IN answer to the request of the "Church Council of the diocese of Natal" for the consecration of the Rev. W. Ayerst as Bishop of Natal, the Archbishop of Canterbury has written a decisive refusal, commenting on which, *The Southern Cross* (Port Elizabeth) says:

It is inconceivable to suppose that the Primate of all England could under any circumstances have consented to consecrate a bishop for Natal, whom we should have been compelled to regard as a schismatic intruder into the Church of this province. Such a calamity would have proved the worst and most damaging blow to the historic primacy of the Chair of St. Augustine that it has ever received during the long and chequered course of its history.

BISHOP CORFE, writing from Corea, says: "I had been (Sept. 30) in Corea exactly a year, and it was with feelings of devout thankfulness that I saw a separate building belonging to the mission ready for the worship of Almighty God. And when you remember how much this mission owes to Bishop Scott of North China, and Bishop Bickersteth of Japan, you will see that it was a most fitting act for him (Bishop Scott) thus to inaugurate what I hope will be our permanent ministrations in this port. And so the little mission house of the Epiphany, which for nine months has served as a church, dwelling house, and a dispensary, has been given up, and we find ourselves with three houses instead of one."

THE Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts: The Church of England: 38 bishops, 24,090 other clergymen; the Church in the United States: 61 bishops, 3,800 other clergymen; the Church of Ireland: 13 bishops, 1,807 other clergymen; the Church in Canada: 24 bishops, 1,300 other clergymen; the Church in Asia: 13 bishops, 713 other clergymen; the Church in Africa: 13 bishops, 350 other clergymen; the Church in Australasia: 21 bishops, 269 other clergymen; the Church in Scotland: 7 bishops, 280 other clergymen; scattered dioceses: 9 bishops, 120 other clergymen. Total bishops, 189; total clergymen, 32,729.

THE Bishop of Exeter, who has just returned from a visit to Japan, speaks thus of the work going on there: "I have spoken only of the mission work of the Church of England here. The American Episcopal Church was long before us in the field. The two missions are laboring together in happiest intercommunion, and hold a united synod of the *Nippon sei Kokwai*, 'the Church in Japan,' once in two years. Also the American Nonconformist missionaries and teachers are here in far greater numbers than the Episcopalians. We thank God for their holy zeal and labor of love. But the Episcopal Churches of England and America have increased fivefold during the last few years. There is that in their reverent ritual which seems especially suited to commend itself to the order-loving Japanese; and their liturgies and creeds are simply priceless (the Bishop considers) amid the shifting currents of religious thought which are swaying the mind of Japan at this crisis. I had often heard it said before I came here that, if Christendom rose in her might, Japan would be won for Christ in the next ten years. And no doubt a great door and effectual is opened here. But let no one think that this vast empire is to be won without our taking up the Cross and following the Evangelists of former ages as they followed Christ. Of the forty millions in Japan, not more than one in 400 has yet been baptized. There are many large towns and thousands of villages utterly untouched by Christianity at present."

WE recently mentioned the death and remarkable career of Bishop Crowther. How old he actually was even he himself seemed scarcely to know, but seeing that he was rescued from a slave ship in the year 1822, he must have been past eighty. He was ordained in 1843. In 1864, in the Cathedral church, Canterbury, with Bishop Jeune and Bishop Bromby, he was consecrated bishop, the first and only native bishop ever consecrated by the Church of England. On that day, in the choir of the cathedral, was Mrs. Weekes, widow of one of the Bishops of Sierra Leone, who had received him into her house, when he was landed from the cruiser, and had taught him his alphabet. She it was who stood as one of his sponsors at his Baptism, and selected for him his name, Samuel Crowther. She chose it in honor of a London clergyman of that name, in whose Sunday schools she had been formerly a teacher. His native name was Adjai. After his consecration he visited the admiral who had been captain of the ship which had rescued him, and the two, side by side, opened God's Word together, and then knelt to thank Him for the wondrous things He had privileged them to see. No story has been more romantic, or more popular with young readers, than the narrative of Bishop Crowther's life. There are in it plenty of anecdotes such as that when he was brought on board the man-of-war out of the slaver, his captors had frightened him so with tales about the cruelty of the English, he mistook the pyramid of round cannon balls on deck for decapitated heads of negroes. Cannon balls were globular and not conical in those days. His meeting with his mother after years of separation, was very thrilling, and her prolonged life with him afterwards a happy circumstance for so affectionate a man.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

CITY.—Bishop and Mrs. McLaren left the city on Wednesday for Southern California. They will be absent three or four weeks. It is hoped that the trip will prove to be of benefit to Mrs. McLaren's health.

The Western alumni of St. Stephen's College, Annandale, N. Y., have planned a reunion in Chicago, on Feb. 2nd. There will be a Celebration on that day at 11 o'clock, in the church of the Transfiguration, to be followed by a business meeting in the afternoon. In the evening there will be a banquet in the Auditorium Hotel. There are over 150 clergy who are graduates of this institution, many of whom are in the West. The Bishop of Springfield is the founder and first warden.

The Board of Missions has passed the $10,000 mark in their effort to raise funds for this year, the amount being $10,400. Last Sunday's appeals at the church of the Epiphany brought $840, and at St. Andrew's, $352.

The second annual report of the Church Home for Aged Persons has been issued. The treasurer's report shows receipts $5,-901 88, expenses $5,810.66. One room has been endowed during the year by the gift of $5,000. The only liability upon the prop-

erty is a mortgage of $2,500, which it is expected will soon be liquidated. The assets are $11,391.22. The treasurer of the board of lady managers reports receipts $1,072.28; expenditures, $1,051.63. The need of such an institution is seen in the fact that there have been over 60 applications for admission. The need of such a charity being thus demonstrated, and such a wise administration of the limited funds at the disposal of the trustees shown, it would seem quite time that large gifts should be made to this noble work, to extend its usefulness and enlarge its accommodations.

The Rev. Joseph Rushton, the city missionary, has returned from a visit of inspection in New York and Boston, and preached in the cathedral on Sunday morning, on "The Church's Duty to Prisoners." He began his work on the same day by officiating at the Home for Incurables.

St. Luke's church hasbeen closed since the resignation of the rector, the Rev. C. J. Adams, Nov. 1st. At a meeting of the congregation held on Jan. 25th, which was quite fully attended, a motion was unanimously adopted, authorizing and directing the vestry to transfer the property to the Bishop of the diocese. This action is understood to be equivalent or preparatory to the surrender of parochial organization, thus leaving the diocesan authorities free to carry on mission work in that thickly populated quarter of the city.

HARVARD.—On the evening of Monday, Jan. 18th, a very successful choir festival was held in Christ church. The Very Rev. D. C. Peabody,dean of the Northern Deanery, Prof. W. F. Scobie, and the organist and vested choir of Emmanuel church, Rockford, arrived on the 4:20 train from that place. They were escorted at once to the new choir room, at which place they were made acquainted with the order of the evening and assigned their places of entertainment. Coming together again, promptly at 7 o'clock, an office for blessing the new choir and guild room was said by Dean Peabody. Then began the festival service of the evening, which consisted of a full choral Evensong and sermon, the priest in charge of the mission taking the Creed and prayers,and the choir,the responses, hymns, anthems, etc. Evensong ended, the dean announced to the congregation the presentation of the choir and guild room recently erected by N. E. Blake and J. C. Blake of this city, and, in a few choice words, accepted the same in the name of the Bishop of Chicago and the mission. Then came the sermon by the dean,tracing the origin of vested choirs, set apart and sanctified for leading the praises of the sanctuary to the time when the Levites were set apart by God's order for that purpose. And it set forth the need and propriety of a decent and orderly ritual in the house of God. The church was filled to its utmost capacity. All seemed to enter into and enjoy heartily the service, and paid marked attention to the sermon. The choir acquitted themselves nobly, and by their reverent behavior and well rendered music, did great credit both to themselves and to their able master, Prof. W. F. Scobie. The offering for the evening amounted to about $40.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop

CITY.—On Monday evening, Jan. 18th, a meeting was held at the Union League Club, at which a new Church hospital and dispensary was organized. The institution grows out of a desire to obtain a maximum good at a minimum cost, by concentration of work. It will provide for a thorough investigation of each case of charity coming under notice, with a view to lessening chances of fraud. Its plan permits the carrying out of lines of work heretofore unattainable by the methods ordinarily pursued. It will have a visiting staff who can attend at the homes of those too ill to apply at a dispensary—thus supplying a want long felt—as the sending of such cases to hospitals often means the breaking up of home life. And because there are many worthy poor whose delicacy of feeling prevents them from applying for medical aid at a public clinic,a special feature of this Church dispensary will be the attention given to patients in separate rooms apart from other applicants, thus extending to each case the same care as would be given in a physician's private office. The movement is promoted by the Rev. Drs. D. Parker Morgan, Geo. H. Houghton, J. W. Brown, W. S. Rainsford, Arthur Brooks, the Rev.Fathers Ritchie and Brown, and others of the Church clergy. Mr. Edward A. Quintard has been elected president; Hon. Thomas L. James, ex-Postmaster General of the U. S., treasurer; Mr. Richard Kalish, secretary, and the Board of Directors includes the names of Hon. Chauncey M. Depew, LL.D., Drs. Chas. T. Pike, and others. The medical staff consists of a distinguished body of volunteer physicians.

The will of the late Mrs. Elizabeth Coles, by which large sums of money were left to the cathedral of St. John the Divine, as already announced in these columns, is to be contested by her brother, Edward Coles, in behalf of his sons, whom he considers were not sufficiently remembered. The plea set up will be insanity.

The Church Choral Society of the church of the Holy Trinity, Harlem,has postponed its first festival from Jan. 21st to Jan. 28th. The affair will be under the direction of Mr. R. H. Warren.

The amount contributed by St. Bartholomew's church, the Rev. Dr. Greer, rector, for the benefit of the Saturday and Sunday Hospital Association, amounted to $6,000.

After a long suspension,the services of the Holy Orthodox Eastern Church have been re-established in this city. While H. R. H. Prince George of Greece, was visiting New York last summer, a Greek society was begun, known as the "Athena." A correspondence was opened with Archbishop Methodius of Syria, and the Metropolitan of Athens, with a view to sending over a Greek priest. In consequence of this, the Rev. Paisius Ferendinos landed, on the recent arrival of the steamship "La Normandie" of the French line. The priest, who is a typical clergyman of the Greek Church, is about 40 years of age. He has begun services according to the Greek ritual in the basement of the German-Swiss Evangelical place of worship,which has been rented temporarily. At the opening service some 300 Greeks were present, including the Consul-Generals of Greece and Russia, and the Consul of Turkey. M. Solon Viasto, President of the Athena Society, made an address. The Greek Consul-General read the Lesson, made the responses, and otherwise acted as lay assistant. The services are to be continued hereafter every Sunday morning. The last effort to maintain Greek services fell through, some years ago,when the then priest, the Rev. Father Bjerring, abandoned his Holy Orders, and went over to the Presbyterian Communion. He is still laboring in New York, as a member of the New York presbytery.

On Sunday evening, Jan. 10th, the vested choir of St. James' church, the Rev. C. B. Smith, D. D., rector, rendered the second part of Gaul's "Holy City." The 31st choir festival takes place on the evening of Feb. 14th,when Garrett's sacred cantata,"Gallia" will be rendered. Great preparations are making to have this one of the most notable musical events of the season.

The new decorations of the mission church of the Holy Cross have been blessed at a special service held for the purpose, by the Rev.H.Meissner, rector of the parish. The church labors in the poorest quarter of the city, and largely among the German population.

The clergy of the Church city mission, and others, have combined as a Rescue Brotherhood, as already noticed in these columns. Meetings are being held nightly at 307 Mott st., in a notorious neighborhood.

On Jan. 11th, there was laid before the Board of Managers of the Woman's Auxiliary of the Church Temperance Society, a list of places available for a new coffee house that it is proposed to establish on the east or west side of the city below 14th st. The movement will be under the responsible control of the Church Temperance Society, but the ladies actively interested are hopeful of raising $1,000 in aid of the current expenses.

It is reported that a considerable proportion of the congregation of the City Temple, of which Mr.Jarvis Worden was lately pastor, will follow him into the communion of the Church. As already announced in these columns, he was recently confirmed in Grace church, by Bishop Brewer, acting for the Bishop of New York, and has entered upon probation for Holy Orders, meanwhile engaging in missionary activity as a lay-reader.

In the course of lectures for lay-readers of Calvary parish, of which account has already been given in these columns, the Rev. Dr. Henry Y. Satterlee lectured on Friday evening, Jan. 15th, on "Devotion in the Church Service."

The Rev. Richard R. Graham, assistant of St. George's church, has entered upon the rectorship of the church of the Good Shepherd, Columbus, O.

The 8th annual festival of the choir of All Souls' church, the Rev. Dr. R. Heber Newton, rector,was held on the afternoon of the 3rd Sunday after Epiphany. The choir of the church was augmented by that of St. Bartholomew's church for the occasion. The anthem was Mendelssohn's "Hymn of Praise." The solo parts were finely rendered.

The Church Temperance Society commenced the year with a deficit of $2,214.15. Active efforts are making to communicate in person with each of the 900 rectors of parishes in the central department, or eastern part of the country, with a view to enlisting co-operation for the society, and an adequate measure of support. The result is looked upon as a crucial test for the society by its management, and much anxiety is felt that the future may prove one of success. The newly organized Woman's Auxiliary promises to be of much assistance in meeting the financial problems that confront the society.

A regular meeting of the Saturday and Sunday Hospital Association was held Monday evening, Jan. 18th, at St. Luke's Hospital. Sixteen members were present, and little business was transacted. The offerings thus far received since the last appeal have reached about $50,000. All the officers of last year were unanimously re-elected: *President*, Mr. Geo. Macculloch Miller, of St. Luke's Hospital; *vice-president*, Mr. Hyman Blum; *recording secretary*, Mr. John S. Bussing; *corresponding secretary*, the Rev. Geo. S. Baker, D. D., superintendent of St. Luke's Hospital; *treasurer*, Mr. Charles Lanier. The distributing committee consists of the Mayor of New York, the Postmaster of New York, the president of the Chamber of Commerce,Messrs. Morris K. Jessup, Jesse Seligman, ex-Mayor Cooper, Mr. Cornelius Vanderbilt, and others.

RYE.—With the old year the Ven. Archdeacon Kirkby completed the fifth year of his ministry in Christ church parish. During this time the debt of $8,000 on the rectory has been paid, and the rectory renovated and carpeted throughout. The church has been restored, a new furnace put in, a vested choir established, a water motor to blow the organ added,the chancel laid with Minton tiles, and handsome gifts of a safe, alms basin, and organ for the chapel, have been received. During the five years, 89 adults have been added to the membership of the Church.

ANNANDALE.—The college song book of St. Stephen's College, edited by Messrs. Madeira, Steinmetz,Grant, and Gutry,of the students, has just been published. It contains about 80 songs. A number of new students have entered college with the new term, and additional work has been placed in the preparatory course, so that men are now prepared thoroughly for the Freshman class in two years.

RICHMOND.—A fine building is being erected for library purposes in the town, the funds for which have been largely raised by members of St. Andrew's church, the Rev. Dr. Yocum, rector.

ELTINGVILLE.—A special service of thanksgiving was held in the church of the Holy Comforter on the evening of Thursday, Jan. 21st, to celebrate the freeing of the parish from all indebtedness.

HAVERSTRAW.—The Rev.Wm.A. Dalton has entered upon the rectorship of St.Luke's church.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Church Students' Missionary Association held its 5th annual convention in Middletown, Jan. 7 and 8. Sixteen different Church institutions for the United States and Canada were there represented. The convention began with an informal reception held in the library rooms of the Berkeley Divinity School at 2 P.M. Thursday. At 3 P. M., the members met in St. Luke's chapel, and were welcomed with an address from their president, Mr. Lewis, a member of the present senior class at Berkeley. After the address of welcome Mr. Lewis spoke of some of the needs of the missionary; chief among these he mentioned money and enthusiasm—money constantly and regularly given,and enthusiasm which was always at a bright glow and not the product of a spasmodic effort which barely lasted during the session of a missionary meeting. At the close of his address Mr. Lewis introduced Mr. G. Y. Bliss of the General Theological Seminary, who read a very interesting resumè of the work done by our missionaries in foreign parts during the past year. The rest of the afternoon was occupied in relating and discussing the methods in use by the various organizations represented.

In the evening the first public meeting was held in the parish church, and in the absence of a rector, was presided over by Prof. Binney of the Divinity School. The Rev. Wm. Worthington, assistant minister and priest in charge of the parish, read the prayers, after which a few words of welcome were spoken by Prof. Binney,reminding the audience that in this parish the first ordination by Bishop Seabury was held. Here Dr. Jarvis, one of its earliest rectors, began the training of young men for the ministry, and here also Bishop Williams, almost 40 years ago, founded the Berkeley Divinity School, which in a quiet and efficient way has been giving most excellent instruction and training to young men who have proven their zeal and good works in every field of the Church's labors. At the close of his address Prof. Binney introduced the Rev. Wm. Grosvenor of Lenox,Mass., who spoke more especially upon the source of the missionary spirit which he found had its origin in the case of the disciples in their personal love and devotion to the Master. To-day we should look for missionary zeal from the same source ,and not in the Church's command to "go and teach." Mr. Grosvenor was followed by the Rev. Dr. Parks, late rector of the parish, but now of St. Peter's, Philadelphia. He spoke very clearly and intelligently about "The theological convictions of the missionary," showing that though theological preaching is unpopular at the present day, yet the New Testament abounds in it, and when properly presented it is a power in saving men's souls, for it tells how God deals with men and how he saves them for eternal life. Dr. Langford was to have been the next speaker, but he was ill, and his place was taken by Dr. Sylvester Clarke of the Divinity School, who gave many reasons why the missionary of our day should be encouraged. The apostles, he said, had organization, and a gospel adopted to human needs,and also the guiding power of the Holy Ghost. We have these,and in addition the history of the Church's triumph in the past. The increase in the number of Christians during the present century exceeds that of all former centuries combined, therefore we ought to take more courage. The closing address was delivered by the Rev.Dr.Rainsford, of St. George's church, New York. It appeared to him that as in the closing years of the last century in France just preced-

ing the Revolution, materialism crushed the life out of spiritual things, so now there was danger of the same thing happening again. Men were obliged to use all their energies for six days in the week in order to gain the means of a livelihood. He thought large churches better adapted to reaching the masses than small ones, though he knew many did not agree with him. He also emphasized the power of the preacher for good, and the need of thorough organization. The evening meeting was closed with appropriate prayer. by the Rev. Dr. Parks.

The closing service of the convention was held in the same church on Friday evening at 7:30. After prayers, Prof. Binney introduced the Rev. Prof. Luther, of Trinity College, who spoke on the "secular studies of the missionary." He was followed by Archdeacon Kirkby, who spoke in his usual felicitous manner about the work of the missionaries in Northwestern Canada, who, he said, were chiefly employed in travelling, preaching, and printing books in the Indian language. The meeting was closed with an address by the Bishop of the diocese, who showed in his usual clear and forcible manner, what was the apostolic method. Christ commanded them to "go," to "teach," and to "baptize." They were to do it in an orderly and systematic manner, beginning at Jerusalem; they first taught there, then throughout Judea, afterwards in Samaria, and finally they extended their field of work "unto the uttermost part of the earth." Thus we see they began at the centres of life and civilization, founded in each of them a local church with native clergy, and in a large measure left them to care for themselves. We should do the same. Work patiently and faithfully. Avoid impatience. Remember, God is not impatient, but as men look upon them his methods are slow. Nevertheless they are sure, and will in the end win, if we, His humble workers, go about our duty with patient devotion and in the spirit of God's most holy fear. The service was closed after singing a hymn with a benediction pronounced by the Bishop.

ANSONIA. — Christ church parish, the Rev. C. E. Woodcock, rector, seems to be full of life and strength. It is keeping up to the times and the secular growth of the once little village in which it was built. It has recently purchased a new rectory in South Cliff st., and its rector has moved in. The parish has also been the recipient of two beautiful gifts, the first being a beautiful new silver alms bason, given by the sanctuary chapter and others, and costing some $200 at the works of J. & R. Lamb & Co., New York. The other was the gift of a piece of ground for the site of the proposed new church; the purchase price was said to be $10,000. It was given by the senior warden, Mr. Franklin Farrel, and it is hoped that the new church in its new and improved surroundings will soon become a reality.

NEW HAVEN.—By the will of the late Rev. E. E. Beardsley, rector of St. Thomas' church, the following public bequests were made: St. Peter's church, Monroe, $500; St. Peter's church, Cheshire, $500; Missionary Society of the diocese of Conn., $500; Aged and Infirm Clergy Fund, $1,000; St Thomas' church, New Haven, $1,000. The remainder of the estate amounting to probably $100,000, was left to his own immediate relatives.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. Stevens Parker, D.D., who was recently recalled to the rectorship of the church of the Redeemer, has entirely recovered from the atttack of pneumonia which sometime ago prostrated him, and is again actively attending to his duties, and administering the affairs of the parish. His return to his old place is warmly welcomed by the parishioners. A reception was held in his honor on Jan. 7th, and was largely attended. A number of the clergy of the city were present, and offered their congratulations to Dr. and Mrs. Parker. On the evening of Jan. 28th, the vested choir will hold a festival at the church, when part of the "Holy City," will be rendered under the direction of the organist and choirmaster, Mr. E. J. Fitzhugh.

RICHMOND HILL.—Since the Rev. Arthur Sloan entered upon the rectorship of the church of the Resurrection, congregations and offerings have increased. A new fald stool, dossel for the altar, and a beautiful brass altar desk, have been presented by friends and parishioners.

WEST MISSOURI.

EDWARD R. ATWILL, D.D., Bishop.

BISHOP'S APPOINTMENTS.

JANUARY.

31. Brookfield.

FEBRUARY.

1. Hamilton.
2-4. Convocation, Cameron.
7. A. M, St. Augustine's, Kansas City; P. M., St. Paul's, Westport.
8. Pierce City. 9. Monett
10. Lamar. 14. Marshall.
15. Blackburn. 16. Higginsville.
17. Odessa. 21. Sedalia.
22. Sweet Springs. 23. Lexington.
24. Richmond. 25. Miami.
28. Clinton. 29. Harrisonville.

MARCH.

2. Pleasant Hill. 3. Lee's Summitt.
6. A. M, Warrensburg; P. M., Holden.
7. Tipton. 8. Versailles.
9. Boonville. 10. Fayette.
11. Salisbury.
13. A.M., St. Mark's, Kansas City; P.M., St. John's, Kansas City; evening, Sheffield.
14. Weston. 15. Platte City.
16. Amazonia. 17. Savannah.
18. St. Mathias', St. Joseph.
20. West Plains. 21. Willow Springs.
22. Mountain Grove.
23. St. John's, Springfield.
24. Christ, Springfield. 25. Lebanon.
27. A. M., Chillicothe; P. M., Utica.
29. Dawn. 30. Braymer.
31. St. Mary's, Kansas City.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

MANISTEE. — The Bishop visited the church of the Holy Trinity on Wednesday evening, Jan. 13th, and administered the rite of Confirmation to 20 persons. Father Hines took charge of the parish Oct. 15th last. This was his first Confirmation class in the parish, and is one of the many indications that the parish will be blessed and prospered under his able administration. The regular Evensong was conducted by the rector. The Bishop preached an eloquent sermon, after which he administered the apostolic rite in his usual impressive manner. A seemingly beautiful and appropriate complement to this solemn service was a few moments of silent prayer by the congregation for the class just confirmed, at the request of the Bishop, before the closing collects. The church was crowded; many present were members of other religious bodies; all were impressed by the services. The singing was led by the vested choir, and "Onward, Christian Soldiers" was sung as a recessional hymn by the choir and congregation. The choir has for a few months been under the direction and instruction of Mrs. C. M. Westlake, an excellent singer, musician, and chorus trainer, and is making good progress.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The regular monthly meeting of the Clerical Brotherhood was held at Bishopstead, Wilmington, on Tuesday, Jan. 12th, the Bishop of the diocese presiding. The Rev. Mr. Bartlett read a paper similar to the one he prepared for the Church Congress, entitled "Christian Socialism," which evoked much discussion.

The Bishop Lee memorial chapel at Bridgeville, will be opened for services at an early date.

A Quiet Day for the clergy of the diocese will be arranged for two weeks before Lent.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

SYRACUSE.—The new St. James' church, will be opened Sunday, Jan. 31st. The old church, which stood on Lock st., was totally destroyed by fire on March 15th, 1891. The new edifice, like the former one, is built of brown sand-stone, and occupies a very fine site on James st. St James' is a "free" church, as are all but two of our churches in this city.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—At St. Paul's, on Sunday, Jan. 17th, the Bishop confirmed a class of 18 persons.

Miss Hannah Bradley Gaither, who built the church of the Holy Comforter in memory of her father, the late George R. Gaither, died on Jan. 14th, at her home in this city.

WASHINGTON, D. C.—An enthusiastic meeting of persons interested in the cathedral project was held on Thursday, Jan. 7th, at the residence of Mr. Herman K. Viele, 1722 Connecticut ave. The meeting was called by the committee appointed to select a site, and was for conference. The Bishop made an address in which he sketched the history of the movement, and then he spoke of the various offers of land which had been made, with so much generosity, by individuals. The Bishop said he had approved the site that the committee had finally selected, which is situated at the junction of the Woodley and Klingle roads. Reference was made by the Bishop to the query, why the cathedral is not to be located in a thickly populated section of the city. There were several reasons, he said, why such a location was not selected, but it would be sufficient to state that experience has shown that a cathedral in a city destroys one or two parish churches near it, and that it saps the resources and impairs the usefulness of others a little further removed, and that such a location is consequently apt to create jealousies and dissatisfaction in existing organizations. The site selected not only avoids these difficulties, but provides for the future, when the cathedral and its connecting institutions will be built. In coming years the probable growth of the city will bring the cathedral site in the midst of a city population, while for the present the transportation facilities already provided, and those that are in contemplation, will make the location quickly accessible from all parts of the city. The Bishop thought that in the near future it would be necessary to erect only a small portion of the cathedral, where, however, services could be held. About this structure could be grouped other buildings which might be needed for the various institutions connected with the cathedral. Not less than $3,000,000 would be required to carry out this grand scheme. He believed that there would be no great difficulty in securing this amount, and as soon as the people of Washington had shown their interest and earnestness, by making a handsome contribution, then subscriptions would be invited from all parts of the United States. It is proposed to build up this enterprise by degrees, and only the interest of the endowment fund would be expended. On the basis of an endowment fund of $3,000,000 the yearly income would be between $150,000 and $200,000, and it would not be necessary to spend more than that each year in building. In conclusion, the Bishop made a vigorous and eloquent appeal in behalf of the cathedral project. In the discussion that followed the Bishop's remarks, it was shown that the first practical step to be taken was to adopt means to secure the funds needed to purchase the additional ground, to complete the donations already announced. The amount immediately required for this purpose would be about $30,000. It was anticipated that no difficulty would be met in raising this amount. The following named were designated as a committee on finance, to solicit local contributions, etc.: The Rev. Randolph H. McKim, D. D., chairman; the Rev. George Wm. Douglas, C. C. Glover, John A. Kasson, Edw. J. Stellwagen, Henry E. Davis, Geo. Truesdell, Herman K. Viele, R. H. Goldsborough, Theo. W. Noyes, M. M. Parker, A. T. Britton, John T. Arms. This committee will at once begin active work. It was stated that while no subscriptions had been solicited, already liberal contributions had been made to the fund, and many more had been promised. The first donation of $80,000 worth of land, the gift of Miss Mann, forms the nucleus of the fund. Then there was the donation of the land for the site made by Francis G. Newlands and H. P. Waggaman, which was estimated to be worth $70,000 or $80,000. Through a syndicate, a donation of land near the site had been made, which was thought to be worth $10,000. A New York millionaire has sent his check for $1,000 as an earnest of what he will do after the people of Washington have shown their earnestness in the matter, and their sympathy with the project, by contributing according to their means. After a further interchange of views, the meeting adjourned.

The children of St. John's Orphanage, celebrated their Christmas festival on Thursday, Jan. 7th. The children, about 80 in number, marshalled by Sister Sarah and her associates, marched in procession, singing the carol of the "Three Kings of Orient," to the spacious room in St. John's Orphanage, where the tree, crowned with a red Epiphany star, was located. Bishop Leonard of Ohio, made an address in which he congratulated Sister Sarah and the friends of the orphanage on the great success which has come to that institution, and on the recent spacious improvements in the building.

The regular quarterly meeting of the Church commission for work among colored people was held in the Colonization Building on Jan. 7th. Bishop Paret presided, the chairman of the commission, Bishop Dudley of Kentucky, being absent. The session was devoted entirely to routine business. Those present were Bishop Paret, Maryland; Bishop Weed, Florida; Bishop Leonard, Ohio; the Rev. Dr. Newton, Richmond, Va.; the Rev. Randolph H. McKim, D. D., and Messrs. J. Bancroft Davis, John A. King, and Henry Pellew, of Washington.

NEW MARKET.—The Rev. Jas. Stephenson, S. T. D., rector of Linganore parish, and dean of the Convocation of Cumberland, died at his home, here, on Monday, Jan. 11th, aged 69 years, from general debility. Dr. Stephenson was born in Ireland, and came to this country when about 17 years of age. He studied theology at the General Theological Seminary, and labored as an assistant in Baltimore for some time, after which he became rector of St. Mary's parish, St. Mary's Co., where he served for many years. He came to New Market about 12 years ago, where he built Grace church, and also a church at Watersville, Carroll Co. He also built St. James' chapel, Mt. Airy, a memorial to the late Bishop Pinkney. For some time he was dean of the Convocation of Cumberland, and was one of the most conspicuous men of the Church in this diocese, noted for his intellectual abilities His loss is deeply felt by all classes. The funeral took place from Grace church, New Market, on Jan. 14. Bishop Paret, assisted by the Rev. Osborne Ingle, conducted the service, and made a brief and appropriate address. A number of clergy were present from different parts of the diocese. After the services the clergy assembled at the rectory of Grace church and adopted a minute expressive of their sense of the loss the Church has sustained in the death of Dr. Stephenson, and tendering sympathy to his relatives. The body was deposited in the receiving vault in Mt. Olivet Cemetery, in Frederick, until it is found practicable to inter it beside the wife and child who lie buried in the church yard in St. Mary's City. The final services were conducted by the Rev. Messrs. Page, Ingle, Nott, and Mitchell.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

PUEBLO.—In June, 1891, the old parish of St. Peter's was divided, the outgoing portion being called "the mission of the church of the Ascension." This mission is a full-fledged parish except in name, as it provides for its own support in every way, and assists Church work exterior to itself as far as possible in the diocese and elsewhere. There are 120 communicants on the list; over 80 children and eight teachers in the Sunday school; 209 books in the Sunday school library; 3 active guilds; the

Guild of the Ascension for women, numbering 35 members, St. Mary's for girls, 16 members, the Holy Name for children, 23 members. Upon the opening day, June 21st, and since that time, several beautiful and costly gifts have been blessed for use by the priest in charge, the Rev. Reginald S. Radcliffe: cross, and candlesticks, and vases. On Christmas Day two solid silver gold-lined chalices and patens were presented to the church, which like the other ornaments, are memorials of the blessed dead. A solid silver, gold-lined ciborium is also promised in memory of a husband. At present the congregation own and worship in a brick building formerly used by the Presbyterians, which has been adapted for Church use. Before long it will either be enlarged, or a new building built, on the same site or elsewhere—a question to be determined when the parent parish of St. Peter's decides upon its future location. This congregation of the Ascension begins the new year in a condition of steady progress and with perfect peace and harmony. The services are as follows: Daily Matins and Evensong, Holy Eucharist every Sunday and on all festivals, with Vespers; the Sunday school at 3 P. M. Two years ago there were only two churches in Pueblo and its suburbs, now there are three churches within the city and one chapel in one of the suburbs. The clergy of the city are alive and earnest in the work for Christ and His Church.

GRAND JUNCTION.—St. Matthew's church will be one of the finest churches in the city architecturally. It is now enclosed and ready for the doors, windows, and plaster, but probably will not be completed before the first of March. Church service and Sunday school are held in the city hall. Heretofore they have been held in the "Opera Rink," a court room, and under very adverse circumstances. The Rev. O. E. Ostenson, the missionary, has just organized a branch of the Girls' Friendly Society which promises to be a very effective agency for good in the church. He hopes also to organize a branch of St. Andrew's Brotherhood to be in active operation before the completion of the new church. Considering that the Rev. Mr. Ostenson has been in charge of this mission only two years and he the first missionary located here, the work is very encouraging, taking into account also the fact that Mr. Ostenson is supplying Montrose and Delta with regular Sunday services, besides special services at Ouray, De Beque, and other places which he is called upon to perform. At present he is 200 miles from the nearest Church clergyman, and that distance is measured over almost impassable mountain roads, this time of the year. He is sometimes called over 100 miles from home to give a Church service. Ouray is 100 miles away, and Gunnison and Aspen even further, where he has given special services. Montrose is 75 miles distant, where he holds services regularly the first Sunday in the month.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

St. Mark's mission, Mecklenburg Co., begun about eight years ago, and carried on since that time by the Rev. Messrs. Cheshire and Osborne, has lately been placed in charge of the Rev. C. N. F. Jeffery. The work has been and is a most remarkable one. In the whole district in which this church is situated, our Church ten years ago had no foothold whatever. We have now in the entire district over 70 communicants, more than twice as many adherents, one good church with a seating capacity of about 250, and another church nearly as large is shortly to be erected. The mission is a standing proof that the Church is adapted to the country as well as to the towns, and is able to win and retain the affections of our hard-working rural population, when properly presented. There are upwards of 80 in the Sunday school, and a class for Confirmation at the Bishop's next visitation. A Christmas treat, furnished by kind lady friends in Philadelphia and New Jersey, was greatly enjoyed by the children.

WARRENTON. — Three candidates were presented for Confirmation recently in Emmanuel church, the Rev. Edw. Benedict, rector, making 20 confirmed here within twelve months—12 white and 8 colored persons. The Confirmation class would have been larger, as well as the congregation, but for the weather, as several of the candidates lived some miles from town, and could not come in through the snow. During last year the church was presented at Easter with new alms basins obtained by procuring subscribers to THE LIVING CHURCH. In August the ladies of the congregation bought and paid for a new pipe organ, costing $1,000. It was built by Mr. F. J. N. Tallman, of Nyack, New York, and has 363 pipes, 12 stops, 2 manuals, 27 pedal notes, and a swell pedal. The church building and new organ were insured for three years, or until 1894. About the same time the ladies bought a set of green hangings for the chancel, which were prettily embroidered, for Trinity season, and are now making preparations to procure the violet for Advent and Lent. In November a friend gave a new set of altar linen for the Communion. At Christmas a young lady of the congregation gave a lovely brass altar cross in memory of her aunt who died in 1889. The cross is beautifully engraved with the *Chi Rho* and the passion vine and flowers on the arms. It was made by R. Geissler, New York. The ladies are now trying to raise money to have the church building thoroughly repaired and painted, inside and out, and think they can accomplish this before another Christmas. There is a flourishing chapter of St. Andrew's Brotherhood, which is adding to its list of members. This little church has some noted men connected with its history. It was consecrated in 1824. At that time the rector was the Rev. William M. Green, afterward Bishop of Mississippi. Among the vestrymen were Messrs. George W. Freeman and James H. Otey, afterward Bishops of Tennessee and Arkansas. Horace Greeley's first marriage was solemnized in this church, and Theodore Thomas worshipped here when a lad of eight or ten years.

MONROE.—A Mission held in St. Paul's parish early in December last, has borne excellent fruit, and the parish appears to be taking on new life. The preachers during the Mission were: the Rev. Dr. Cheshire, the Rev. E. A. Osborne, and the Rev. C. N. F. Jeffery, minister in charge. The interest in the services continued to increase from the beginning to the close, and at the early Celebration on Sunday, the 13th, there were present over half the communicants of the parish, and several who, although confirmed, had never communed, and several also who had been communicants in the past, but had ceased to be such. This evident awakening of the spiritual life of the people is most gratifying to all who have at heart the interests of the parish. The minister in charge has a class for Confirmation under instruction. A new rectory is among the things talked of, and as the town is likely to make rapid progress when the R & S. Railway reaches it, it is hoped that a resident clergyman may ere long be secured to carry on this most promising and interesting work. The church was beautifully decorated at Christmas, and the children's Christmas tree, held on Monday evening, the 28th, was a pronounced success.

WESTERN TEXAS.

JAS. STEPTOE JOHNSTON, D.D., Bishop.

Jan. 3rd, 1892, the Bishop made his annual visitation to the parish of the Advent, Brownsville, the Rev. Jno. Portmess, rector, and confirmed a class of nine, including two men, three young ladies, and four boys. The parish of the Advent is one of the oldest (if not *the* oldest) parish organizations in the missionary jurisdiction of Western Texas, it having been organized in the year 1851. The preliminary meeting leading up to this organization took place on Thursday in Holy Week, which fell that year on the 17th day of April, and it resulted in the call to the pastorate of the Rev. William Passmore, at present retired, and living in New Jersey. Mr. Passmore held his first service here in a store-room on the Market Plaza, Aug. 24th of the same year. There were then resident in Brownsville, only five communicants of the Church, and it was purely a venture of faith on the part both of pastor and people. In the year 1853 the parish contracted for the building of a brick church, to cost $3,000. The building was completed by the following Easter, and the first service was held in it on that high festival day. Mr. Passmore's rectorship terminated on April 1st, 1859, soon after which came the troublous times of the civil war, during which period the parish enjoyed only occasional services held by the chaplains of the armies, sometimes Union, sometimes Confederate, who chanced to serve the armies in possession of Ft. Brown. The population is largely Mexican, and at the present day, out of a population of 6,000, the Anglo-Saxons number less than 1,000. The parish of the Advent has, in these 40 years, undergone various vicissitudes of fortune. In the year 1867 the beautiful and costly brick church was leveled to the ground by a cyclone which did much damage in the town besides. After a lapse of 10 years, the church was rebuilt at a cost of $4,500, and later, a neat brick rectory was added on the lot adjoining. The present rector has been in charge 15 months, and his rectorship promises to be permanent, at least while health and strength are granted to him. The number of communicants is now 45, and with the class now confirmed will exceed 50. The wealthier part of the English-speaking people are Jews and Romanists. The Presbyterians have a mission amongst the Mexicans, with preaching in the Castilian language only. Ours is the only English-speaking church in the town, the Roman service being, as usual, in Latin. The parish, therefore, is not entirely self-supporting, but asks for and receives, as it richly deserves, the generous and fostering assistance of the Bishop, from specials at his disposal.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

BISHOP GILBERT'S VISITATIONS.

MARCH.

13. A. M., Minneapolis, Holy Trinity; 7:30 P. M., St. Paul, Ascension.
14. 7:30 P. M., Becker, Trinity.
15. " " Elk River, Trinity.
16. " " Anoka, Trinity.
18. " " Wilder, Breck School.
20. A. M., Hastings, St. Luke's; 3:00 P. M., Basswood Grove, St. Mary's; 7:30 P. M., Point Douglas, St. Paul's.
21. 7:30 P. M., Austin, Christ church.
22. " " Owatonna, St. Paul's.
23. " " Mantorville, St. Paul's.
24. " " Kasson, St. Peter's.
25. " " Kenyon, Ascension.
27. A. M., Little Falls, Our Saviour; 7:30 P. M., Brainerd, St. Paul's.
28. 7:30 P. M., Royalton, Grace.
29. " " Northfield, All Saints'.
30. " " Dundas, Holy Cross.
31. 3:00 Warsaw, St. Thomas; 7:30, Morristown, St. John's.

The Holy Communion will always be administered where there is no priest in charge. All offerings will be for the Special Needs Fund.

In all parishes and missions aided from the Missionary Fund, a written financial statement will be required for the Bishop's inspection at the time of his visitation. Will the clergy see that this statement is prepared and presented by the treasurer of the church? The Parish Register will also be examined by the Bishop.

Certain other visitations not mentioned in this list will be taken by Bishop Whipple, whose appointments will be announced in due time.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The 41st meeting of the Archdeaconry of Albany was held on Monday and Tuesday, Jan. 18th and 19th, in All Saints' cathedral, beginning with a missionary service on Monday evening, when addresses were made by the Rev. Messrs. C. C. Edmunds, Jr., and Arthur Lowndes. At seven A. M., on Tuesday morning the Holy Eucharist was offered, the archdeacon, the Rev. Frederick S. Sill, S. T. B., being celebrant, assisted by the Very Rev. the dean, (Dr. W. L. Robbins.) At 10 o'clock Morning Prayer was said, and a sermon, thoughtful in structure, eloquent in diction, and impressive in delivery, was preached by the Rev. E. A. Enos. The business meeting, which immediately followed in the crypt, was unflagging in its interest. The reports of the several missionaries were hopeful in tone, while telling of hard and patient work. A full lay delegation, of three members from Gloversville, added interest to the proceedings. A "county map of the archdeaconry" (six feet by four), painted and mounted, showing rivers, railroads, parishes and mission stations, which had been made by the secretary, and was by him presented to the archdeaconry, was received with a cordial vote of thanks. The Bishop who had been present at the missionary service on the previous evening, felt called not merely by the demands of his official position, but by the strong claims of a near and dear personal friendship of long standing, to attend the funeral of the late Mr. Walter A. Wood, of Hoosick Falls. Mrs. Doane accompanied him. The gracious hospitalities of their house to which the members of the archdeaconry had been invited to luncheon, were delightfully dispensed by Mrs. James T. Gardiner, the Bishop's daughter. At 3 o'clock the archdeaconry reconvened in the south choir aisle of the cathedral, when an essay was read by the secretary, the Rev. Richmond Shreve, and a book review by the Rev. W. H. Bown. The essay on the subject, "Looking Eastward", was an enquiry into the historical basis and symbolic teaching of what was claimed to be in Western Christendom, a distinguishing characteristic of the Anglican Communion, in so building and arranging their church structures that the worshippers look ever eastward in prayer and praise. The book review was an examination of the Rev. Dr. R. H. Newton's "Church and Creed." The conclusion reached was that "the book was simply a reproduction of the Church's faith such as any irreverent German or English philosopher, infidel, agnostic, or literary man might put forth." There were 29 clergymen present.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

CITY.—The new mission of St. Alban's, on South Orange ave. near Fairmount ave., was opened Jan. 14th by Bishop Starkey, assisted by the Rev. Messrs. Milledge Walker, S.H Granberry, John Keller, and W.H. Hall, a deacon who is to have charge of the mission. Several of the city churches were represented by laymen. The room in which the mission is held was formerly a store, but has been neatly fitted up as a chapel, and is well lighted. A chancel has been improvised at one end and an altar erected. On it were two brass candlesticks and a cross. In his address Bishop Starkey said: "Some time ago some zealous members of the Laymen's Association called on me and said they would like to aid in some specific work of the Church. I told them it had long been in my mind to have a mission of the Church on S. Orange ave. near 7th, 8th, or 9th st. They took up the matter, and pledged the Association to raise a certain amount, and they and the Brotherhood of St. Andrew in the House of Prayer took up the work. A canvass was made, and it was found that a mission was needed here, for there were some 80 or 90 people who considered themselves as connected with the Episcopal Church. As this mission was established largely through the efforts of laymen, I determined to call it St. Alban's, after St. Alban, the first British martyr who was a layman. I have secured the services of the Rev. Mr. Hall, who will take charge of the mission." The Rev. Milledge Walker and the Rev. Mr. Hall then addressed the congregation. A few collects were said and the service closed with the benediction by the Bishop. Although the service was announced as the opening service, St. Alban's was really opened at 7:30 o'clock in the morning, when the Holy Communion was celebrated there by the Rev. Mr Lechner, of St. Matthew's church, assisted by the Rev. Mr. Hall, as deacon. There is a population of at least 25,000 in that section, and the nearest Episcopal churches are St. Paul's, on the corner of High and Market sts., and St. Barnabas', Roseville.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The annual meeting of the (now consolidated) Young Women's Boarding House Association, was held on the 15th inst at the Clinton st. house, where, the annual report stated, there are accommodations for 52, and there are now 42 inmates. Applicants for admittance must be working girls of good moral character, under 25 years of age, and Protestant. They pay $3 per week, which includes all expenses, including medical attendance, if necessary. A room is here set aside for friendless girls who are strangers in the city, and who desire temporary shelter. The Lombard st. house has accommodations for 26, and is full. In 1881, an endowment fund was started, and now has reached the sum of nearly $11,000. A second fund has also been commenced for the enlargement of the work, with the $3,000 legacy of the late Geo. S. Pepper as a foundation. The treasurer's report showed receipts, $8,131.92; expenses $7,800 91, leaving a balance of $331.01. The endowment fund now invested is $10,725; and the enlargement fund $4,251.01. A board of 22 Churchwomen was elected for the ensuing year, as also a Board of Control, comprising four clergymen and three laymen.

The annual meeting of the contributors to the Home for the Homeless was held on the 18th inst, at the home, 708 Lombard st. The treasurer's report showed a deficit for the year of $220 75. A board of trustees was chosen consisting of the Rev. H. L. Phillips, (who is the chaplain of the home) and 9 prominent laymen: as also a board of managers, numbering 14 Churchwomen.

At the meeting of the joint Boards of the Phila. Divinity School held on the 19th inst, the Rev. Thomas A. Tidball, D. D., was elected professor of Systematic Divinity. The Rev. L. M. Robinson was appointed instructor-assistant to the Rev. Dr. Garrison, Professor of Liturgics, Canon Law, and Ecclesiastical Polity. The Rev. W. S. Baer was elected secretary of the boards, to succeed the late Rev. Dr. J. A. Childs, deceased. The Rev. Dr. Tidball is in his 55th year, a native of Virginia, and of Presbyterian ancestry. He studied at the Alexandria, Va. Seminary, and was admitted to the diaconate in 1871. His first charge was on the eastern shore of Virginia, then rector successively of Trinity church, Portsmouth, Va.; Christ church, Lexington, Ky.; and is now, since 1885, rector of St. Paul's, Camden, N. J. In 1878, he received the degree of D.D., from William and Mary College, Va.; has been twice elected delegate to the General Convention, besides holding posts of honor in the diocese of Kentucky. About a year since he published his first work, "Christ in the New Testament," which is considered by able critics a valuable contribution to the Christian literature of the present day.

The annual meeting of the Lincoln Institution was held on the 21st inst., the Rev. L. Bradley in the chair. The report of the board of managers gave some interesting data in reference to the query: What becomes of the Indian pupils when they leave the institution? Since the opening of the Indian school in 1883, 19 tribes have been represented by the admission of 490 pupils—257 girls and 243 boys. Of this number, 205 were absolutely ignorant when admitted, 263 spoke no English, while 222 spoke it very imperfectly. All those who have left the school speak English fluently, as also those now on the list, and, with the exception of the very youngest, can read, write, and cipher. There have been 12 deaths since 1883; 115 girls and 117 boys have returned to their homes, and there are now in the institution, 101 girls and 102 boys. Of the girls returned to their homes, 33 are married, one is the assistant matron of the Wichita school, one has charge of the day school at Pine Ridge, while quite a number are engaged in pursuits pertaining to their sex. Of the boys, 35 are farmers, 20 are employed on cattle ranches, 9 are scouts in the army, 8 are in lumber camps, while others are engaged in various avocations suited to their capacity, including 2 teachers in the reservation schools, one missionary, and one attorney at law. The Indian girls were commended by the Rev. L. Bradley, in his report, for their deportment in church, and the physician in charge stated that the health of the pupils had been remarkably good. The treasurer's report showed receipts $40,027.67, which included $33,617.18 received from the U. S. government for support and tuition of pupils. The payments were $39,756.57. Members of the Board of Council were elected for the ensuing year, of whom Bishop Whitaker is president, 9 clergymen, and 26 laymen. There are 29 city Churchwomen in the Board of Managers, and 10 ladies in the adjunct board, residents of boroughs adjacent. The Rev. L. Bradley is the rector in charge of the institution.

The consecration of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, took place on Thursday, 21st inst. Bishop Whitaker was received at the entrance of the church by the wardens and vestrymen, who, with the clergy, advanced up the centre aisle repeating antiphonally the 24th Psalm. After the clergy came the vested choir, preceded by a cornetist, singing the processional hymn, No. 202. The Bishop then proceeded with the consecration service, Mr. F. Penn Buckley, accounting warden, reading the instrument of donation, and the rector, the sentence of consecration. To this followed Matins, participated in by the Rev. Messrs. Shepherd, Cope, and Dennison. The sermon was preached by the Rev. Dr. J. S. Stone, his text being Psalm cxxxii: verses 8 and 9. The Bishop was celebrant of the Holy Eucharist, assisted by the rector. The musical portion of the service was effectively rendered by the vested choir under the direction of Mr. F. H. Longshore, choirmaster and organist, Mr. S. J. Riedel, assistant. Several members of the choir of the church of the Advent were also in attendance, with their choirmaster, Mr. T. E. Solly. The Communion service was Hodge's, except the sequence, *Alleluia*, by Stainer, and the *Gloria in Excelsis*, by Monk. At the offertory, "Praise the Lord," by Hall, was given. The altar and reredos were very handsomely decorated with lilies and other flowers, and smilax. Directly over the altar, in red immortelles, was the word "Emmanuel." The parish is an outgrowth of a Sunday school begun in 1867, which increased so rapidly that the parents of the scholars desired that Church services should be established. A hall was secured, and the late Rev. Dr. J. W. Claxton, then rector of the church of the Advent, became their nominal rector, giving them a monthly afternoon service, while the Rev. A. A. Rickerts, the "minister in charge," conducted the other services. The latter, owing to ill-health, was obliged to relinquish the cure, after two years, and the Rev. Dr. Claxton also withdrew from the work about the same time. The mission was organized into a parish in 1869, under its present title. In March, 1872, the Rev. J. A. Goodfellow assumed charge, and three months thereafter a frame chapel (which is now the parish house) was built. In 1888, a "parish building" fund was started, and when quite a sum had been collected it was deemed best to change the plans, build a church, and utilize the old frame chapel as a parish building. The corner-stone was laid Nov. 16th, 1890, with imposing ceremony, there being seven vested choirs in attendance. The building was first occupied for public worship, July 5th, 1891. It consists of a sanctuary, choir and chancel, nave, organ chamber, robing and vestry rooms, tower and porch. The dimensions are 90 feet in length, and 45 in width, with a seating capacity of 500. The ceiling is open to the ridge, and is divided into panels by the open timbers. All the furniture in the sanctuary constitutes "The Schlichter Memorial." The stalls are [in memory of the father and mother of the accounting warden, Mr. F. P. Buckley; the brass pulpit in memory of Miss Annie Bell; the brass lectern is a memorial of Mrs. Wm. Scott; the chancel window of Mr. and Mrs. Wilbraham; the stone font of T. Cardon Smith. The windows are filled with rich, warm tints of stained glass, the majority of them being memorials. The wood work of the interior is chestnut. The tower is 60 ft. high, and has a sweet-toned bell, weighing 828 pounds. One year ago a fine Roosevelt pipe organ costing $2,000 was placed in the church, and the recent payment of the last instalment due made it possible to consecrate the church. The edifice cost $24,000 to erect, and the entire property is valued at $40,000. During the 19 years of the Rev. Mr. Goodfellow's incumbency, he has baptized 1,143 adults and children, presented 360 for Confirmation, solemnized 443 marriages, and officiated at 905 burials. There are about 250 communicants on the parish records. At the consecration service, there was a large number of the up-town clergy in attendance, and a crowded congregation.

The great west window of St. James' church, the Rev. J. N. Blanchard, rector, is a memorial of the late Rev. Henry J. Morton, D. D., rector *emeritus*, and was unveiled with appropriate services at Evensong, 23rd inst. In the quatrefoil space at the top is a figure of our Blessed Lord in an attitude of benediction, while in the four lancets below are represented angelic forms, a knight militant, and a female figure bearing the palm of peace and triumph. The work was done by Maitland, Armstrong & Co., of New York, and the donor is Mr. George W. Childs, a zealous and philanthropic Churchman, and one of the wardens of the parish. Other memorial gifts to the church have recently been made, viz., a clerestory window by Holliday, in memory of Frederick Graff; a marble bas-relief from Florence, in memoriam of Mrs. Mary J. Riddle; and a jewelled flagon given by the children of Mrs. Hannah Cordelia Miles.

The Rev. Joshua Weaver, a retired priest of the diocese of Maryland, entered into life eternal on Sunday, the 17th inst., aged 81 years. He was born at West Chester, Pa., was educated at Bristol College, and was a graduate of Trinity College, Hartford, and of the General Theological Seminary. His first charge was at Sunbury, Pa., and his second and last at Fordham, N. Y., serving also the parish at West Troy. During a long residence in Europe, he was appointed to the charge of St. John's church, Dresden, and of Emmanuel church, Geneva. About 12 years ago he withdrew from the active ministry, and travelled extensively through Europe and the Holy Land. He has published a number of books, and had, at the time of his death, a work ready for the press, on the history of the Jews, to which he had devoted much time and research. The burial service was said the 20th inst. at the residence of his brother, where he had been tenderly cared for during his last illness, and was conducted by the Rev. Messrs. Carroll, Silvester, and Savage. On the following day, the remains were taken to New York City, and interred in the cemetery of Trinity church.

The will of Estelle Pageot Miercken was probated 20th inst., the estate being estimated at $45 000. She bequeaths $1,000 to the Rt. Rev. Dr. Davies, her former rector, and makes provision for a faithful employe and friends to a small amount; the residue of the estate is left in trust to be distributed as follows: to the endowment fund of St. Peter's church, the Episcopal Hospital, Christ church Hospital, and the Church Home for children, each $5,000; and the remainder was devised to the corporation of St. Peter's "to be equally divided among the institutions connected with and under the charge of said church, to which I am very much attached."

On the morning of Sunday, Jan. 17th, the Rev. Dr. C. Ellis Stevens held a special service in old Christ church, at which prayers were offered for the Queen and royal family of England, in affliction. The Prayer Book used was one preserved in the church from colonial times. The service was desired by many, who wished to show some return for the sympathy Queen Victoria has ever extended to this country in times of national affliction, and who felt that the patriotic traditions of Christ church made it an appropriate place for such prayers to be offered. The occasion is believed to have been the first on which the royal family has been prayed for since the Revolution.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

Bishop Brooks recently made a visitation to New Bedford, and expressed much pleasure in the growth and prosperity of St. James' parish, where he confirmed a large class, including several adults. The vested choir is a very fine one.

The Mass. Church Union held the first meeting of the season in Boston, Jan. 11th, the Rev. A. St. John Chambré, D. D., the president, in the chair. The meeting was a very interesting one, and the discussions spirited.

BOSTON.—The Rev. Charles T. Whittemore, rector of All Saints', Dorchester, read an entertaining paper on Church music before the clerical club at the Thorndike, on Monday, Jan. 18th.

The Bishop, who has been confined to his house by the prevailing influenza, has recovered and begun his visitations.

The new clerical helper at the church of St. John the Evangelist, is the Rev. Father Wyan. He is an accomplished musician, and will have that part of the work under his charge.

The National Divorce Reform at their annual meeting recently elected the Bishop of the diocese as one of its members, and Prof. Harris, with the aid of Judge E. H. Bennett, presented suitable resolutions upon the death of their president, the lamented Bishop Paddock.

EAST BOSTON.—The altar, chancel chairs, credence table of oak, brass lectern, and pulpit, at the new St. Mary's for sailors, are memorials of the late Bishop of the diocese. The Girls' Friendly Societies have given an altar desk as their share of this memorial.

The Rev. R. W. Plant, rector of St. John's, has been ill with the influenza, and is now taking a rest in Montreal.

BROCKTON —Owing to the increased attendance upon divine services under the charge of the Rev. George A. Strong, an addition measuring 35 x 34 ft., has been made to the chapel which only seats 140. This will give 150 sittings more, and afford space for a vested choir of 28, with other accommodations. The expense of this alteration cost $800.

BOYLSTON STATION.—The Rev. Carleton P. Mills, for some time rector of St. Luke's, Kalamazoo, Mich., has returned to the diocese and assumed the charge of the missionary work in this place, which is under the care of the City Board of Missions.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

On Sunday morning, Jan. 3, during service by the rector, the Rev. Jos. R. Jones, fire was discovered in the roof of Calvary church, Front Royal. Every one worked heroically to save the building from destruction, but their well directed efforts could avail nothing against the destroying element. In such close proximity to the church was the rectory (which was rented), that it was also consumed. The loss was fully $6,000, but fortunately the vestry had two policies in the Loudoun Mutual Fire Insurance Company, one for $1,200 on the church and $300 on the frescoing and church furniture, and one for $1,000 on the rectory. On the following Saturday, the representatives of the insurance company adjudged and fixed the loss sustained at $2,398, which is regarded as liberal by the vestry, and satisfactory to all parties. The church was erected in 1856 7. Most of the furniture of the church and rectory were saved, but in a damaged condition. The buildings were frame structures, and the loss is a severe one to the little congregation. Wide-spread sympathy prevails, and measures have already been taken to erect durable structures in a new and growing part of this enterprising little town.

The Living Church.

Chicago, Saturday, January 30, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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A CONTEMPORARY, whose rationalistic tendencies we deplore, suggests that those who do not fancy the higher criticism should go to the Church of Rome. The invitation has a familiar and an ancient sound. It reminds us of an old Pennsylvania story that away up in Potter and McKean counties, remote from railroads and telegraphs, the Democrats are still voting for Andrew Jackson for President. It is a very sweeping suggestion, too. It includes our entire episcopate, nine-tenths of our other clergy, and a larger proportion of our laity, who do not accept any criticism, high or ow, thin or thick, which endangers he Bible as the Word of God. If all these heeded our contemporary's suggestion, a pretty little sect of owls we would have left! Is it not a queer suggestion to come from the very source which a score or more of years since was loudly shouting its war-cry, "The Bible only—the religion of Protestants!" What changes! Now it is the Protestant fad to berate orthodox Churchmen for holding fast by the oracles of God, and to suggest to them that their only congenial home is the Church of Rome. Thanks! But we do not see any reason for the step. We propose to stay at home and raise the banner, "The Bible only—the religion of Catholics."

CHURCH COLLEGES.

From the account given of our Church colleges a few months ago, in these columns, it was easy to be seen how great had been their influence for good in the early days, upon both Church and State, an influence out of all proportion to the scanty endowments upon which they were successfully administered. It may also be noted, in this connection, how little influence our Church colleges seem to exert, at the present day, upon the life and thought of the nation. This is not to disparage the two or three good colleges that we have; it is simply to recognize the fact that the Church has not kept pace with the growth and enterprise of the nation in the matter of higher education. There are less than five hundred students in all the college classes of our Church institutions to-day—less than one-fifth the number who are in training at Harvard. This is something for educated Churchmen to ponder. It means that the brain power of the American people is being developed largely under influences that are not friendly to the historic Church, that are for the most part indifferent to all religious forms and faiths. Two of our great universities have a decided tendency to agnosticism, while in others the influences of "our common Christianity" are scarcely felt. Many of the denominational colleges, established in the interest of "orthodoxy," have very little influence in molding the character of their students, and not much more in controlling the utterances of their instructors.

We believe it may fairly be claimed that our Church schools are effective, beyond most others, in the development of moral and religious character in their students. There is something about the Church system that affiliates with educational work, fits into scholastic life, corresponds to the needs, attracts the attention, and enlists the sympathies of the youthful mind. This naturally follows from the Church idea that the child is a member of Christ to be trained for Him. The Church idea is educational, from beginning to end; the growing in grace and knowledge, from infancy to age. The importance of this, as a factor in school work, many parents recognize, who will have none of it for themselves. A Methodist mother once said to the writer, she was convinced that the Episcopal system of services and observances was the only religious system adapted to school life, and she would send her daughters to a Church school, though she did not wish them "to become Episcopalians."

To one who has noted the favor and success which our schools of secondary instruction have met with, and the good work of Church extension as well as Christian nurture that they have accomplished, it seems very strange that American Churchmen have almost abandoned the field of higher education; and considering that "this Church" is one of the wealthiest and most highly educated religious bodies in the land, numbering several millions of adherents, of those who call themselves "Churchmen" or "Episcopalians," though not all communicants—it is very strange, we say, that nothing on a very large scale has been done in the way of higher education, either for men or women.

We are not sure that the very large college is the best, but we know that a college of even moderate pretensions must have a liberal foundation, in order to have a respectable status among the educational forces of the age. It can scarcely be claimed that we have even one college, adequately equipped and endowed, though we are hopefully on the way to such a consummation in several cases. While we need not, at present, aim at a great national university, we do need at least a half dozen, well equipped colleges, liberally endowed and properly located, to meet the needs of higher education under Church influences and pastoral care. We have the inception of these few institutions which are urgently needed, and indispensable to the prestige and progress of the Church in this land. In some cases the foundations are already laid, good work has been done, valuable property has been secured, and wise administration is waiting to accept a larger stewardship.

THE "BASIS OF UNITY."

IN the Declaration of the House of Bishops, on Unity, set forth in 1886, it is affirmed that Christian Unity can only be restored by a general return to the principles which are embraced in a sacred deposit of faith and order "committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender." The "inherent parts of this sacred deposit" essential to the restoration of unity, are defined to be the now celebrated four points, the last of which is the "Historic Episcopate."

This certainly makes it as plain as words can make it, that there is but one reason why the "Historic Episcopate" is essential, and that is the *fact*, not *theory*, that it is a part of "a sacred deposit," and that it "was committed by Christ and His Apostles to the Church unto the end of the world." Throughout the Declaration, the bishops speak of "other communions," of Christian communions," of "divided branches of Christendom," of "Christian bodies," but never of "other Churches." It was impossible for them, in a formal document of this kind to give the name of "Church" to any body which lacked one of the *essential* things, which had not kept the substantial deposit of faith and order, which, in short, lacked the "Historic Episcopate."

But why "Historic Episcopate"? Much has been made of this term, as if the bishops had cunningly departed from their first position, and no longer meant what they had spoken of as entrusted to the Church by Christ and His Apostles; as if they contrived this phrase to catch the unwary brethren of the communions referred to. They first say: "We are going to ask you to accept only those things which we cannot give up because Christ and His Apostles committed them to us, because they are essential;" then they enumerate three such points, but, coming to the fourth, they say, "On second thoughts we do not assert that this is 'essential' or that it was of divine institution, but we will nevertheless require you to accept it; we mean a certain institution of which we read a good deal in history, namely, the Episcopate."

An ingenious contemporary who accepts this remarkable explanation of the episcopal language, compares it to a shield with two sides, one of which is definite, clear, and sharp, like the point of a spear. This is the "Apostolic Succession" side. This, our contemporary says, is not to be brandished in men's faces to daze and dazzle them into submission. The other side is "padded," it has an indefinite, hazy, inoffensive look. It bears the inscription "Historic Episcopate"—only an ancient and venerable institution, brethren! This does not daze and dazzle, it only "bamboozles." All the time the bishops are saying among themselves: "After all, of course it *is* Apostolic Succession."

We hardly think our reverend fathers are prepared to accept any such interpretation as this, and on their behalf, we feel strongly inclined to characterize it in the severe language it deserves.

The expression "Historic Episcopate" has been taken out of its context and made the occasion of many disquisitions nearly as ingenious as that to which we have referred. But to any one who will

take the trouble to read the whole Declaration, as it stands on pages 79 and 80 of the Journal of the General Convention of 1886, it will be at once evident that this expression is all one with "Catholic Episcopate" (p. 79), and the "Order committed by Christ and His Apostles" (p. 80), the first belonging to the preamble, the second to the explanation of the basis of Unity in the Declaration itself. The reason for using the term "Historic Episcopate," instead of "Episcopate" alone, ought to be perfectly evident. Various bodies have an Episcopate: one of the Methodist sects, one or two German bodies, the Irvingites, the Mormons, etc., but none of these are in the Apostolic Succession. They are all of late origin. No other Episcopate can be Catholic or Apostolic, except that which has existed continuously through all Christian history. This alone is the Episcopate to which the promise belongs of continuance unto the end of the world.

The light in which some of those who claim to be true exponents of the Bishops' Declaration are attempting to represent that document, is not only such as to throw discredit upon those who framed it, but it is perfectly futile for the ends they profess to have in view. Can any reasonable man suppose that people who will not accept Episcopacy when it is declared to be essential, on the ground of apostolic institution, will accept it more readily when it is declared to be essential to unity merely because it is very ancient, and because we read about it in history? Nobody doubts the "fact" that Episcopacy made its appearance early, and has existed a long time, but the acknowledgement of such a "fact," as a bare fact, has no relation to the restoration of unity. There are plenty of facts to offset this, as the religious papers of various denominations have made sufficiently evident during the course of this discussion. Everything depends upon the *significance* of the fact, and if we are to dismiss the consideration of that as mere theorizing, we must inevitably give up the whole case.

There is no middle ground in a matter of this kind. Either Episcopacy is of apostolic institution, a sacred *depositum* of Order, and hence essential to unity; or it is a purely human institution, hence *not* essential; and, if the latter, we have no more right to insist upon it as a condition of Church unity than the Baptists have to insist upon immersion, or the Methodists upon "class-meeting," or the Roman Catholics upon the use of the Latin tongue in the services of the Church.

THE CHURCH IN THE NORTH-WEST.

FROM A PAPER READ BEFORE THE CHURCH CLUB, BY THE RT. REV. W. E. MCLAREN, D. D., BISHOP OF CHICAGO.

One hundred years ago all this region constituted "Illinois county, Virginia," but although there, as in other middle and southern colonies, the Church of England was planted at the date of the earliest settlement of the country, the Colonial Church did not propagate herself in these western wilds. It would have been more than an apostolic zeal which would have sought to evangelize vast expanses of untrodden territory, dotted here and there at long intervals with feeble and temporary settlements of a family or two. Not until the present century had entered its second decade do we begin to hear of the Protestant Episcopal Church in the North-west. Here and there, where the English element predominated, the Prayer Book would come into use. Take an example: Albion, in Edwards county, Ill.—once the largest county in the territory—taking in all the country north of it, including Chicago—now the smallest in the State—was settled in 1817-18 by Morris Birkbeck and Geo. Flower. It was not long before the service was read by one Benjamin Gratt, a native of the Isle of Guernsey. Subsequently an itinerant missionary, named Baldwin, gave sacramental services and organized St. John's church. Some years afterward, the Rev. Benjamin Hutchins came from Philadelphia, settled there, built a church largely out of his own pocket, and—as if to illustrate how near to us the farthest horizon of our history!—I would add that he has departed this life in the present year of our Lord, at the age of ninety. The instance of Albion illustrates very closely the process by which the Church was first planted in these regions.

It was in 1819 that the Episcopate was first introduced into the vast territories west of the Alleghanies. Philander Chase (*clarum et venerabile nomen!*) after missionary labors in New York and Louisiana, read his first service in Ohio at Conneaut creek, March 16, 1817. Two years after he became Bishop. In 1835 he became Bishop of Illinois. In the same year, Jackson Kemper, D. D., was chosen to be the first missionary bishop in the West, a true successor of the Apostles, with an empire for his field. It was a bold but heroic step. All the more so, because the Church had been so slow to realize her opportunity. Notwithstanding that large portions of Western Pennsylvania, Eastern Kentucky, and Ohio, had been settled originally by Church people, emigrants from Maryland, Carolina, or Virginia, and although there were Roman Catholic bishops and Methodist superintendents, it was sadly true that they never had seen a bishop of our own Church. We may therefore say that our Church life in the North-west really began in a plenary sense when in 1835 Bishops Chase and Kemper began their heroic and self-denying labors here—men well suited to the time and the field; men inspired with love for foundation building; men without whom the grander superstructures of our day could not have been possible, or would have been deferred half a century.

Bishop Whitehouse became the assistant to Bishop Chase in 1852, and for 22 years carried forward with ability and zeal the missionary work in Illinois. In 1859, Bishop Kemper, venerable in years and everywhere beloved, surrendered his jurisdiction, and was succeeded by Bishop Talbot. Then came the period of diocesan formation and the spread of the missionary episcopate to the shores of the Pacific. "Send the bishop first!" was the new battle cry, as if to make amends for the former error; and how magnificent have been the results! But we must not underrate the value of the labors of the acephalous missionaries, of the laity, and the priesthood. Nobly did they strive, with many odds against them, to plant the banner of the Church. Unwritten though the history must largely remain, their memory is precious still, and their deeds are still told by many a lip that will soon be silent in the grave. What a romance was the story of Breck and Nashotah, of Breck and Faribault, of Breck and California! Those were not days of plenty, but of abundant penury, of exhausting danger by field and flood, of weary journeys, and sometimes of persecution and ill-report. They counted not their lives dear for the love they had to the dear old Apostolic Church. Only last week a venerated layman of this diocese told me of a visit he paid to a missionary home in Minnesota, where a few clergy were banded in single life to push the good cause in that fertile field. If afterwards the most of them surrendered to the claims of holy matrimony, they never ceased to have an eye single to the planting of the Church and the salvation of men. "I was invited to dine with them," my friend Greenleaf said to me, "and I replied, hesitatingly, knowing their poverty, that I would do so if they would make no extra preparation. 'O my, no,' said Mr. Wilcoxson, 'we have nothing extra in the house! We always have potatoes and turnips, it's only once in awhile we have a bit of meat.'" The story reminds one of dear Dr. Adams at Nashotah, who got tired of saying grace, day after day, over "that same old turkey."

When we consider the lack of means of communication, the isolation of the clusters of Church people, the superabundant prejudice of others who had not yet laid aside hereditary hates, the woful deficiency of means, and the indifference of the old dioceses of the East, we can truly say of these men, clerical and lay: "There were giants in those days." The Irishman's estimate of the Episcopate might apply to them all, but only in part; they had a "clane and respectable job," but it was far from being an "asy" one!

Although my theme limits me to the past, it by no means justifies a history. That would require volumes. But a cursory review of the past clearly indicates the power of a strong conviction with respect to the distinctive principles of our Communion. It took heroic faith to push a system not understood by the mass of the people, and thoroughly disliked by most of them. It was a passionate loyalty to the Anglican polity and principles which sustained them. If in their weakness they could not popularize the Church, they found their mission to be to save it from submersion by intensifying the devotion of those who accepted its blessed influence; and the logical results are seen to-day in the large-marked but pertinacious loyalty to the Church, with its historic government, its ancient creeds, its liturgic spirit, and its sacramental life, on the part of the entire body of our people in the North-west. And no intelligent observer can fail to see what a vantage ground we now occupy in the midst of theological unrest and chaos. Men who have been taught that orthodoxy consists in loyalty to the Catholic creeds, the Faith of the ages, have no part in the convulsions of those who see orthodoxy to the confessions of the 16th century going by the board. They perceive with gratitude rather than fear that the present upheavals in theological thought are simply the death-throes of the theological dogmas of the Cromwellian epoch, and the re-appearance in the consciousness of the Protestant world of the universal tenets of the Catholic Church as held by the Church, substantiated by the Scriptures, and recognized by right reason. That threefold witness may be heresy to those who would call Dr. Briggs to account, but to us it is the most ancient form of orthodoxy.

If at times a like issue has seemed to emerge in the history of the Episcopal Church in the North-west, its procuring cause was exotic and not indigenous. Our intestinal conflicts have been due to the hold which modern notions in theology gained upon the minds of Churchmen, some native born, but mostly reared in other systems. In their ignorance they contended for what was exotic, and opposed what was indigenous; and now no longer do they plead for a lost cause, lost on incongenial soil as it is a losing cause on its native territory.

Our honored pioneers bequeathed us a rich heritage, and now, I repeat it, we may well rejoice in the position which our principles hold relatively to the prevalent upheaval.

Renan, in his "Recollections of My Youth," deplores what he calls "an inveterate habit of being over polite," "always anxious to detect what the person I am talking with would like me to say." Our stalwart pioneers were not men of that invertebrate build. If they were not intense propagators, they were passionate sticklers for the Church's Faith, and I believe they have handed down a heroic persistence in faith which will make it forever impossible that superficial rationalism shall desolate our communion, or room and verge enough be found for men who would empty the creeds of their natural, time-honored, and honest interpretation.

The Church in the North-west has a short history, but there has been time enough to engrave in ineffaceable capitals on her gates: "We believe the Faith once for all delivered to the saints!"

Our pioneers were men who believed in education under the sign of the cross. In this respect Bishop Chase was ahead of his age as to the *what*, though he may have been more fallible as to the *where*. From Ohio and from Illinois he made pilgrimages to England in the interest of education. Breck was easily a prince in the same cause. Wherein the Church has been planted, she has sought to plant institutions of learning, and to-day in this region we have not far from twelve grammar schools for boys, and more than that number of seminaries

for girls, though alas! not a college. And this leads me to say that we are likely to prove degenerated sons of honored sires unless we supply this shameful desideratum. Look at Racine, with what Dr. Potter, who has been there lately, calls "a magnificent plant"—look at Racine, the life-work of DeKoven, where his dust rests in hope, and its collegiate department closed by lack of means! If I was a younger man, I would deem it the honor of my life to spend the rest of my years in begging hard for Racine. Surely the Church will not suffer a shadow to fall on the graves of Park and DeKoven.

A WINTER VACATION.

IV.

DEAR LIVING CHURCH:—Perhaps you would like to know how I spent my Christmas Day in Ireland Come with me, then, as we drive through eight miles of water-soaked country under a cloudy sky to Kilmallock. Do not suppose, however, that the drive is unpleasant. Far from it. The fields are green, the air is mild, cattle are in the pastures, and the occasional song of a bird is heard.

The winding road brings us at last in sight of the town. It lies among meadows through which flows in graceful curves, a river whose poetical Celtic name is Lubach or The Dawn. Within the embrace of this flood stands an ancient ruin, once the happy home of Dominicans. The Irish Archæological Society has recently put it in some order, and the graceful lancet windows and unroofed nave, aisles, choir, and great square tower look interesting and picturesque. Not far off is one of the ancient gates of the town, under which, in days of old, many an armed band entered with booty or passed forth to war. It is now in better use, being occupied by a school. Within the town is another ruin, the ancient church of SS. Peter and Paul. It has nave and aisles and chapels, and one of Ireland's famous round towers; all open to the sky, and embowered in luxurious ivy. The choir of this ancient church is roofed in and fitted for divine service. The sweet-toned bell was ringing out from the round tower, still used as a belfry, as we entered. We found the services fairly rendered. The hymns were the familiar *Adeste Fideles* and "Hark, the herald angels sing." The chants of Matins were also sung, the choir, consisting of ladies and gentlemen, giving them with great sweetness. But here too, as elsewhere in Ireland, not a note of music was used in the Celebration, and the same sad exodus took place, eight or ten remained for the Holy Eucharist, all the rest departed. We noticed that in the Irish Prayer Book the eastward position is prohibited, and the clergyman is forbidden, when offering prayer, to turn his back upon the people. The effect of this in the conduct of the service, seems strangely irreverent to one accustomed to our American ways. Crosses over the altar, or anywhere in the church, we found also explicitly prohibited. How strange! in the Church of St. Patrick, and in a land whose most dignified monuments are the existing crosses of the ancient Irish Church!

We had in the service an excellent sermon, delivered without manuscript, from the rector. His red hood declared him to be a D. D. from Trinity College, Dublin. It was from the text: "What think ye of Christ?" It was an appeal for fulness of knowledge as to the veritable Manhood and Godhead of our Blessed Lord. It lacked the practical application which might be given, by pointing out how access to that Manhood and to that Godhead might now be had through the Blessed Sacraments; but it may seem ungracious thus to criticise. Perhaps the art of the sermon was in permitting the hearer to make this application, silently, for himself.

The ancient choir thus fitted up for worship presented a plain appearance. There was some Christmas decoration of the traditional holly and ivy, and a holly wreath, suggesting by its very circle, a traversing cross, hung over the Holy Table. The most beautiful thing in the church was the graceful five-lancet window in the east end, a relic of past ages. The whole place was devoid of ornament, except the mural tablets to departed social greatness, but this five-light lancet window shed over all a tone of solemnity and distinction.

As we left the church, groups of eager-looking lads and lasses lined the way at each side, evidently expecting something. What this was, we soon learned when we saw the rector scattering coppers among them for an indiscriminate scramble. There was fun and shouting from the merry group, during which we mounted our trap and drove home to a happy fireside and pleasant cheer, having on the whole a very happy Christmas Day in Ireland. J. H. KNOWLES.

Adamstown, Knocklong, Dec. 30, 1891.

PERSONAL MENTION.

The Rev. Benj. T. Trego, of Waupaca, Wis., has accepted an appointment from the Bishop of Michigan to the charge of St. George's church, Detroit, and will probably enter upon his new work on Feb. 1st.

The Rev. I. N. Mark's address is changed from Jackson, Tenn., to the church of the Holy Communion, Lake Geneva, Wis., of which parish he took charge Jan. 17th.

The Rev. A S. H. Winsor has resigned the parish of Upper Marlboro Prince George's Co., Md., and accepted an appointment to St. Mary's, North-east Harbor, Maine.

The Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J., has gone to Bermuda, to be absent until the end of February. Address, Princess Hotel, Hamilton.

The Rev. H. Fields Saumenig has been appointed assistant rector of St. Andrew's church, Washington, D. C.

The Rev. Frederick W. Wey, rector of the church of the Holy Trinity, Greensborough, Md., has accepted a call to Vienna, Md.

ORDINATIONS.

Mr. H. Fields Saumenig, of Baltimore, was ordained to the diaconate by Bishop Paret, in St. Paul's church, Baltimore, Md., on Tuesday morning, Jan. 12th. The ceremony was performed by Bishop Paret, and the Rev. J. Perry, of Washington, D. C., delivered the ordination sermon, with the text, "What went ye out in the wilderness for to see?" from the Gospel according to St. Matthew. After the service, the Holy Communion was celebrated, with the Bishop as Celebrant.

OFFICIAL.

The Convocation of Nashville, composed of the Bishop, clergy, and laity of Middle Tennessee, will hold its next regular meeting in St. Ann's church, Nashville, Tenn., on Tuesday, Feb. 9th, and the three following days. First service Tuesday night, and convocation sermon by the Rev. Bartow B. Ramage.

H. R. HOWARD, Dean.

OBITUARY.

COWELL.—Died at his home in Kenosha, Wis., the Rev. Samuel Cowell, a priest of the diocese of Iowa, Jan. 16th, 1892 "May he rest in peace."

CLELAND.—At the home of Mr. W. J. Bennett, Franklin, Tenn., Jan. 16th, 1892, Mrs. Harriet Cleland, in her 86th year. With a "hope full of immortality she fell asleep in Jesus." "He giveth His beloved sleep."

RANDALL.—Entered into the rest of Paradise at St. John's rectory, Essex, Conn., on Jan. 16, 1892, Mary Louisa, wife of the Rev. H. C. Randall, and mother of the Rev. A. T. Randall.

POLK.—Departed this life at his home, Ashwood, Maury County, Tenn., Friday, Jan. 8th, 1892, Col. George W. Polk, in his 75th year. "A noble scion of a noble race." "In the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

GRAHAM.—At his home, Pinewood, Hickman Co, Tenn., Friday, Jan. 8th, 1892, Samuel Lowry Graham, in his 80th year "He was a good man, revered and loved by all who knew him best; gentle, kind, and helpful, especially to the poor."

MCKISSACH.—At her home, Spring Hill, Maury County, Tenn., Friday, Jan. 15th, 1892, Mrs. Eleanor W. McKissack, in her 76th year. The donor of the lot upon which Grace church stands. "Make her to be numbered with Thy saints in glory everlasting."

PARSONS.—Entered into life eternal, on Sunday morning, December 13th, 1891, at New Haven, Conn., Mrs. Adelia Ann Wells, wife of Henry S. Parsons. "He giveth his beloved sleep."

WEAVER.—Entered into rest, on Sunday, January 17th, at the house of his brother in Philadelphia, the Rev. Joshua Weaver, aged 80 years. He was a diligent student of Scripture, and a staunch old-fashioned High Churchman, singularly fearless in defence of the Church, whensoever he conceived she was in need of defenders. May he rest in peace.

HON. WALTER ABBOTT WOOD.

At a special meeting of the vestry of St. Mark's church, held at the parsonage on Monday evening, Jan. 18th, 1892, it was ordered that the following minute be entered upon the parish records, a copy thereof sent to the family of Mr. Wood, and that the same be published in the village papers, also *The Churchman*, and in THE LIVING CHURCH.

The Hon. Walter Abbott Wood passed from this life on the 15th inst. For many years he had been a communicant of the Church and closely connected with us in the strongest of all ties. He was elected a vestryman in 1866, and senior warden since 1868. In all that time he has been a most generous benefactor in all things pertaining to the parish and to the diocese at large. The monuments of his charity are everywhere.

Therefore we, the rector, wardens, and vestrymen, meet to express publicly and in our official capacity, our deep regret and sorrow for the loss which falls upon each of us personally, as well as upon the parish.

We desire also to assure the members of the family of our late senior warden, of our sincere sympathy and affectionate regard in their bereavement. We know, with them as with us, that this loss is irreparable. There has been nothing in the parish that has not been aided by him. There is nothing in his life and Christian conduct that we could desire to be blotted out.

May God grant him a place of rest and refreshment, and make him to be numbered with His saints in glory everlasting.

(Signed)

REV. GEO. D. SILLIMAN, Rector.
J. RUSSELL PARSONS, Warden.
JOHN G. DARROCK,
ISAAC A. ALLEN,
M. D. GREENWOOD,
NELSON GILLESPIE,
JAMES A. BECKET. } Vestrymen.

ISAAC A. ALLEN, Clerk.

Poosick Falls, N. Y.

IN MEMORIAM.

At a special meeting of the Archdeaconry of New Orleans held on Monday, Jan. 4th, 1892, the following preamble and resolutions were adopted:

Three times in the history of the diocese of Louisiana, the Church has been called to mourn the loss of her chief pastor. And now when the symbol of sorrow is in all our churches, we may pause a moment and thank God for the noble men who held rule over us.

The first Bishop of Louisiana held his office for a period of 23 years. A soldier by instinct and education, as true a man as ever breathed, he counted not his own life dear, and in the discharge of duty as a soldier of his country, he laid down his life in the wild rush of battle the 14th of June, 1864.

The episcopate of the second Bishop of Louisiana embraced a period of 12 years. He was a man of most exalted character and sainted life; strong in intellect with all the grace of the highest culture, he charmed the most cultured men; strong in his affectional nature, his gentle kindness won all hearts, and he ruled by the law of love. His life was a benediction, and God spared him a long illness and pain, and translated him on the 2nd of December, 1878.

JOHN NICHOLAS GALLEHER,

The third Bishop of Louisiana, was consecrated Feb. 5th, 1880. His episcopate covered a period of 12 years. When he came to the diocese it was not the coming of a stranger to a strange people, but the coming of one well known to the friends of his early manhood, to the parish where he received priest's orders, and of which he had been the beloved rector. And he was made welcome by the whole diocese, and entered on his work with enthusiasm. Not long was he to go forth as a leader. Disease with grasp of pain laid hold of him, and the last eight years of his life were full of suffering indescribable. His splendid courage never forsook him. He rose above pain and his generous soul held itself with poise so firm that not a complaint escaped his lips, and through suffering he became a revelation of the highest manhood, and in his feeble body often racked with the paroxysm of pain, his soul shone with the splendor of victory.

Bishop Galleher was born for eminence, and would have been a leader in any vocation. Intellectually he was well endowed, and he had been a student in his early years. He had large understanding, well-balanced reason, and splendid imagination. His presence was commanding, his voice rich, sonorous, and of great pathos. His rhetoric was beautiful, and unconsciously often his sermons were poems with passages of great power.

His affectional nature was very rich; as husband, father, friend, and bishop, it grew beautifully in grace and strength. He loved, and gave the kindness of his heart generously. Of him in the home, where a great shadow rests, we need not speak. As his clergy we know how often he came in our failures and discouragements, and after he was gone we knew he had been with us, bringing us the best—the subtle sweetness and light of his sunny heart.

On the night of the 7th of December, God took him from pain and gave him rest in sleep. Just in the prime of years, ere manhood's morning touched noon, and when he would have been so strong and wise. His life

Of perfect service rendered, duties done
In charity, soft speech, and stainless days,
These riches shall not fade away in life,
Nor any death dispraise.

When on the December midnight the worn Bishop joined the ranks of the patient and prevailing ones who

"Loved the Church of God",
if one of the sainted gave the challenge
"Art thou one of us?"
He answered, "I am here."

Therefore: This Archdeaconry, while mourning the loss of Bishop Galleher to the Church in this diocese, thank God that his pain is ended, and he is numbered with the saints in glory everlasting, beseeching God to grant us grace to follow where he has gone.

Resolved, that the secretary be requested to furnish a copy of the above resolutions to the family of our late Bishop, also to THE LIVING CHURCH and *The Churchman* for publication.

APPEALS.

BISHOP GALLEHER MEMORIAL CHAPEL.

Bishop Galleher before his death asked that a chapel be built on Esplanade, between Marais and Villere sts. An effort is being made to fulfil his last wish, and to erect the chapel in the neighborhood be selected. Subscriptions and work are asked from all sources, as the chapel is to be a general offering in his honor. Send subscriptions to the undersigned who will acknowledge same in this paper. Subscription books with Bishop Galleher's endorsement written before his death, and the endorsement of Bishop Sessums, gladly furnished to those who write for them. REV. E. W. HUNTER, 186 Esplanade, New Orleans, La.

THREE large counties in Eastern Washington with a population of 40,000 souls, and only one small chapel of the Church, services held in school houses, halls, or any other place that can be found; and dry goods boxes used for altars and pulpits. Fifteen hundred dollars ($1,500), are needed for Church buildings at Colfax, Palouse, Oakesdale, Starbuck, and Pomeroy. The people are doing all that they possibly can. Without aid the Church must suffer, and the work languish and die. Will not fifteen hundred Churchmen send me one dollar each for this much-needed work? Remember it is in His name and for His sake. Contributions may be sent either to the missionary in charge, or to the Bishop, specifying any particular point desired.

J. N. T. GOSS,
Colfax, Wash.

Epiphanytide, 1892.

The Rev. Mr. Goss is doing good missionary work over a large section of country in Eastern Washington. I heartily commend his appeal for aid in building churches.

J. A. PADDOCK,
Missionary Bishop.

PLAN FOR A MISSION CHURCH.

We are anxious to erect in Grand Rapids, Mich., a mission building combining: 1. Rooms for social purposes; 2. Rooms for Sunday and day schools; 3. Church, distinctively for worship.

The same rooms can supply the accommodations for Nos. 1 and 2, but partitions will be necessary for infant, Bible classes, and general school departments, serving also for club, reading, and entertainment rooms.

No. 3 shall be reserved for Church purposes, exclusively; Nos. 1 and 2, however, should be so arranged that they could be thrown open into No. 3 for large congregations.

Can any of your readers describe or propose a building helpful in deciding on our plans?

CAMPBELL FAIR.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

Offerings for foreign missions are requested during the Epiphany season.

MISCELLANEOUS.

WANTED.—An Organist and Choirmaster for surpliced choir of men and boys in a large parish in a Western city. Address "G. C.," care of THE LIVING CHURCH.

AN ORGANIST (communicant) of eight years' experience in training male choirs will be open for engagement after Easter. Highly commended. Address X, this office.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1892.

31. 4th Sunday after Epiphany. Green.

FEBRUARY.

2. PURIFICATION B. V. M. White.

THE CHRISTIAN YEAR.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

BY THE REV. J. ANKETELL.

Render to all the dues. Rom. xiii: 7.

God, our Almighty King,
Under Thy guardian wing
Safe we abide;
Shield us in peril's hour,
When the fierce tempests lower,
Grant us Thy strength and power,
Shepherd and Guide!

Give to our fatherland
Rulers, by Thy command
Just and upright;
Powers now ordained by God,
Guarding our native sod,
Walking as Thou hast trod,
Pure in Thy sight.

Grant us hearts staunch and brave,
Ready our land to save
Through Thy great power;
Holding Thy law in view,
Rendering to all their due,
Loyal, and firm, and true
In danger's hour.

When o'er the troubled deep
Earth's stormy tempests sweep,
Lord, by Thy will;
Hear how Euroclydon
Rages, Thou Mighty One!
Rise, God's Eternal Son,
Cry, "Peace; be still!"

THE PRESENTATION OF CHRIST IN THE TEMPLE.

BY M. A. THOMSON.

Hail! Thou Messenger Divine
Of the covenant of grace:
Light, o'er Gentile lands to shine,
Glory of the chosen race.

Suddenly, in days of old,
By the faithful gathered round,
As by Malachi foretold,
Thou wert in Thy Temple found.

Mildly there Thy glory beamed,
Few the promised Shiloh knew,
As a Babe to be redeemed;
Thou did'st meet Thy people's view.

In Thy courts we find Thee now,
Bringing blessings from above:
Priest and Pure Oblation, Thou,
In Thy sacrament of love.

Faith prevails where sight hath failed,
And, beneath the outward sign,
Sees and hails Thy Presence veiled,
Child of Mary, King Divine!

Blessed was the Mother-Maid!
Blessed all the pure in heart!
Thou wert on her bosom laid,
They with her shall have their part.

Son of Mary, make us pure
Like to her who gave Thee birth;
Like to Thee, whose promise sure
Is to all the pure on earth.

Philadelphia, 1892.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department, should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

Having concluded our technical studies among English choirs, we shall gladly receive from our organists and choir directors, SERVICE KALENDARS, in resumption of our Choral Directory; always presuming that they reach us fortnightly in advance of publication day, as for home use, they need to be strictly anticipatory.

It should be remembered that our choir studies in England have been confined almost exclusively to cathedrals and collegiate chapels; in the former, with virtually a double daily service throughout the entire year, uniformly difficult and exacting; and in the latter, the same daily double service, of corresponding excellence and difficulty, during the collegiate year. It is at once obvious that such choirs are unique in composition, organization, and management, must be in effect the property and constant care of the cathedral or college, receive exclusive training and education, and be continually and systematically re-inforced by drafts from the preparatory classes, always kept in constant training. The choir house and school is therefore as necessarily an adjunct of cathedral or college, as the residentiary in the close for canons, and other officials. No such conditions exist at home. There are no college choirs in existence worth naming. We have no cathedrals as yet where a double daily service is maintained with the slightest pretension to choral distinction. There is but a single church in New York City (Trinity chapel) where even the semblance of a daily choral service is observed, and even there the week-day services are of the simplest character. We have no choir schools where a body of lads are segregated and set apart in an educational community under constant care, discipline, and education.

We know of but one ecclesiastical corporation where a demand for such a work might be developed, and where there is wealth enough to carry it out, and that is Trinity parish, in New York City. An ideal chorister's college has once and again suggested itself; and that is of a grandly proportioned, solidly organized institution for the permanent supply of all the choirs of Trinity parish, of lads carefully selected, housed, watched, cared for, bodily and spiritually, and trained just as the English lads are, under the same methods of vocal culture and thorough knowledge of music, thus opening a way for them into a respectable and valuable professional career when the "boy voice" should give place to the manly bass or tenor. Under such a regime the physical and emotional precocity of youth would be deferred, and the perfection and charm of the voice continue valuable much longer. All this implies a musical director for the parish, wise, learned, and strong enough to administer the choral work of all the churches and chapels, with deputy organists and choirmasters in each, subject to his stated inspection and patient surveillance, with constant attention to something like congruity, symmetry, and consistency of "use" throughout.

Such a foundation would at once brush away a thousand infelicities, frictions, and solecisms. The supply of really valuable choristers would be assured, systematized, and uniform, and the unseemly scramble and competition for eligible soloists overbidding feebler churches to their constant loss and scandal, would be once and for all done away with. The cost of such an administration would probably fall within the lavish total now appropriated for these separate and several choirs, as the English choirs educate, house, and provide for their lads in everything but clothing, paying no money stipends. The lads are each and all soloists, some more gifted in voice, but all equally qualified to execute anything placed before them. It would be a great day for Trinity parish could such a splendid ideal be realized, and a much greater day for the Church at large, always in need of and ready for an object lesson in every good word and work.

Of the principal or leading parochial choirs in England, it may be fairly said that in tonality, discipline, musical elocution or declamation, charm of voice and behavior, they are far in advance of the same class of choirs at home. Beauty of vocal quality is uniformly found. Docility and reverent behavior are habitual. Only there is less training, and for the most part only the Sunday and feast day services for the choir. In a few particulars may be learned very valuable lessons, from the English choirs. And the most important, within reach, is a thorough mastery of musical declamation and delivery of the English text throughout the service. This vital matter, so far as our experience goes, is almost universally neglected at home.

It was a bleak experience, on the first Sunday at home, in attending services twice in large, well-appointed churches, with large vested choirs, and sitting in the upper third of the nave, to find nine-tenths of the canticles, most of the psalms, and the anthems, absolutely unintelligible. The choirmasters or organists plainly enough cared nothing about it. We did not once hear a phrase or note sung falsely by an English choir. The English chorister who is detected in any such musical immorality is pretty sure of a sound caning from his choirmaster in due season.

The betterment of our own choral work must as a general thing rest upon the culture and refinement of our directors and organists, a better conscience for tonal integrity, a more thorough finish and polish spread over less surface of anthem work, a resolute purpose of intelligible declamation, and withal a weeding out of thin, unmusical, nasal, and repulsive voices. When these gentlemen understand that quality of tone dominates the choral question, and that every undesirable voice vitiates and impoverishes the *ensemble*, there will be a betterment all along the line.

Many considerations touching liturgic enrichment are forced upon one from first to last. Under existing conditions, liturgic enrichment has nothing to hope for from the cathedrals and the universities. These live, and move, and have their being, under parliamentary legislation. Any departure from the explicit letter of Prayer Book rubrics is held by the civil authorities as a breach of the law of the land, and becomes a civil offence. To the question why are the *Benedictus qui venit* and the *Agnus Dei* never sung, the reply even at St. Paul's cathedral was: "Because they are not in the Prayer Book." Only in one place, (St. Paul's), is the Nicene Creed sung to an anthem setting. Full often in the cathedrals, the choirs have marched out and away, before the opening of the office for Holy Communion, which was read without any music, Matins having been given with all possible splendor and impressiveness. Only black stoles were worn, no lights were upon the altar, nor the proper colors of the season anywhere. Cassocks were unknown in most of the cathedrals and college chapels. There was never any turning towards the east, save when saying or singing the Creed. It is true enough that a very different procedure is to be witnessed in very many parish churches in London and elsewhere, but we are insisting upon the repelling attitude of those great ecclesiastical and educational institutions that sustain a more direct and immediate relation to Parliament and the Crown. While the Crown is latitudinarian and anti-Catholic in all its predilections and procedure, this policy of repression and suppression will remain in force. Laymen are the arbiters of doctrine, teaching, and liturgic ritual in England; and this condition of things explains in large measure the eagerness with which not a few Catholic leaders hope and pray for the blessed liberty of disestablishment. But it looks very much as if the monarchy and the establishment exist in reciprocal relations, standing or falling together; and that a free Church means a democratic constitution and government.

The 6th annual festival of the Choir Guild of the diocese of Central New York, will be held June 2nd, in Grace church, Utica. Seven choirs now comprise the guild, two having dropped out, viz.: Zion church, Rome, and Trinity church, Watertown. In consequence of the withdrawal of the Watertown choir, John F. Day, of Grace church, Utica, will take Mr. Mitchell's place as organist, the Rev. H. R. Fuller retaining the precentorship. The music, this year, will be that used at the Massachusetts festival last year, and will consist of processional, "Stars of the morning," Smart; recessional, "Hark, hark, my soul," Barnby; responses, Barnby and Tallis; *Magnificat* and *Nunc Dimittis*, Kimmins in E flat; anthems, "O, how amiable are Thy dwellings," West; "Send out Thy light," Field; "O Lord, my trust is in Thy mercy," King Hall; "How goodly are Thy tents," Ouseley; "The pillars of the earth are the Lord's," Tours; and Sullivan's setting of the hymn, "Nearer, my God, to Thee."

BEN HUR has long since found place in the forefront of contemporaneous fiction, and is not only one of the most widely read, but enjoys a perennial and unabated demand from the booksellers. The latest edition (Harper & Brothers, New York) is, in a fine sense, *de luxe*; produced with such intelligent regard for the proprieties and comforts of the library, so portable and "handy," that it will never be relegated to that expensive rubbish of holiday novelties. The functions of the critic, therefore, after a glance at the perfect paper, the clean typography, and the convenience of the pretty box-parcel, in which it is packed for distribution, lie with the illustrations. And yet most of the critics have paid but slight or superficial attention to them, not knowing or suspecting their value or relations with the text. Perhaps no work of recent production has been so genuinely and intelligently illustrated. For here, as it always ought to be, the illustrations are a perpetual outblossoming of the text; and each of these 854 pages has inspired the beautiful garnishing it has received from the facile pencil of Mr. Johnson. Fidelity to his duty and the spirit of the book, there was little room for individualities and free-handed production. Both fancy and imagination, were in large measure, postponed for the serious and conscientious development of the text in all its fulness of suggestion and incidental references. So it became first a duty of exhaustive and schol-

arly research among the illustrated archæologies of the Holy Land. Step by step, and literally, page by page, the treasures of the great Astor Library were studied, and in this arduous work, the artist happily found an explorer in the person of his wife, whose labors proved not only indispensable, but of the highest artistic value. This feature of the work is almost unique, and to every scholarly reader must add a rare and delicious quality of genuineness and completeness to the brilliant story. Mr. Johnson, however, has not taken up his work in a merely pedantic and technical spirit. There are innumerable traces of a fine invention, an intuitive sentiment for the picturesque; an artistic discrimination in the graces of composition and arrangement. The touch and treatment are wise and felicitous, and there is an atmosphere of refined perception of artistic values and opportunities throughout. Strangely enough, in a book including so many hundred drawings, so critically selected and so delicately executed—and all within the limits of four months—there is not only no indications of weakening or exhaustion, as the work reaches its second volume, but rather of perfectly sustained and even advancing measure of excellence.

STUDIES IN THE WAGNERIAN DRAMA, by Henry Edward Krehbiel (New York: Harper & Brothers) are entitled to the highest consideration among musicians and lovers of music who find themselves interested in the music of the future. A world of inflated and unmeaning rhapsody has deluged the press at home and abroad, and the great master of Bayreuth centres the most violent æsthetic controversy of modern times, so that unprofessional people who still recognize the fascinations of this music, find themselves confused in the heat of the controversy. For such, Mr. Krehbiel is an invaluable help. He thoroughly understands his subject, not only technically as a musician, but philosophically and metaphysically, as he develops the esoteric purport of Wagner's work and method. Nowhere can be found a more complete and satisfactory psychological, as well as æsthetic, analysis of a profoundly complicated subject. Besides, Mr. Krehbiel's methods are severely logical, his style and diction luminous and scientifically exact, while his wide range of reading enables him to throw strong lights of illustration and interpretation from the canons and masterpieces of the ancient Greeks. Mr. Krehbiel is neither a bigot nor a partisan, and does not propose to minimize or degrade the other masters of the tone world in his efforts to describe the great genius of Wagner. Indeed, he seems almost the only Wagnerian who is likely to serve the interests of this new cult, while helping the unprofessional musical public to a better appreciation of it.

THE LITERATURE OF THE SECOND CENTURY. By F. R. Wynne, D. D., J. H. Bernard, D. D., and S. Hemphill, B. D. New York: James Pott & Co.

This volume contains six lectures by distinguished scholars of the University of Dublin. Apparently delivered in the first place to the students of a college of young women, they exhibit in popular and attractive form the chief facts connected with the literature of the second century especially in its relation to the canon of the New Testament. The first states with clearness and force, "the evidence to Christianity supplied by the literature of the sub-apostolic age." It deals with the writings of the "Apostolic Fathers," the "teaching of the Apostles," the references of Tacitus to Christianity, and the celebrated letter of Pliny to the Emperor Trajan. The second gives an account of the way in which the canon of the New Testament was formed. The third introduces us to the curious romances called Apocryphal Gospels, which in their credulity, superstition, their frequent vulgarity, and above all their wide departure from the ethical conception of the character of Christ, and their total lack of gravity and reverent reserve, contribute strongly, by the contrast they present, to our faith in the genuineness of the Gospels which the Church has received. The fourth lecture treats of the miraculous element in early Christian literature. The fifth is one of the most interesting of all as it makes us acquainted with the nature and value of one of those important discoveries which have created so much stir of late years. The recovery of the long-lost Harmony of Tatian has given the death blow to some of the most cherished theories of destructive criticism. Such writers as Renan and the author of "Supernatural Religion," in the face of the clear statements of ancient writers, had denied the existence of a work which, coming at such an early date, would leave little room for the views of the origin of the Gospels which they had espoused. But now they find themselves obliged to admit that at least as early as the year 170, the four Gospels had already been so long in use as to suggest the utility of this method of combining the narratives into one. The last lecture on "Early Vestiges of the Fourfold Gospel," continues the subject of the harmony and shows that this method of using the Gospels, in combination, is to be seen in the works of Justin Martyr, at least twenty years earlier. The Harmony of Tatian therefore may be nothing more than a later and more perfect edition of a work already in the hands of Christians before the middle of the century. A harmony, the lecturer says, may be compared to a piece of "patchwork." But it is evident that "the materials of a patchwork must have come into being before the patchwork itself." Thus every new discovery which time and the researches of scholars bring to us, tends to confirm the truth of the traditional belief, and presents new difficulties in the way of those who still insist upon the legendary or mythical character of the sacred books of the Church. We heartily commend this book not only as a manual suited for popular use, but as well adapted for use by students as an introduction to the closer study of the important subjects of which it treats.

LIVING THEOLOGY. By Edward White Benson, Archbishop of Canterbury.
THE CONQUERING CHRIST, and other Sermons. By Alexander McLaren, D. D.
New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price $1.25 each.

The well known house of Dutton is issuing a series of sermon volumes entitled "Preachers of the Age," of which the two above named are numbers. They are handsomely bound and have in each, an admirable portrait of the preacher, facing the title page. We venture the prediction that these books will have a remarkable sale. The Archbishop's sermons are profound, and owing to peculiarity of style, demand at times some study to catch the drift of thought. That study is always well rewarded. We have here sermons preached while he was chancellor of Lincoln, and others since his elevation to the episcopate, among them one at the centenary of Bishop Seabury's consecration, and also the notable discourse delivered at the consecration of Truro cathedral. The sermons of Dr. McLaren, the eminent Presbyterian divine, of Manchester, are like the rugged and kindly face which appears at the frontispiece, full of power and sweetness. They well sustain the author's great reputation.

THE TREASURY OF THE PSALTER. An Aid to the better understanding of the Psalms in their use in Public and Private Devotions, Compiled by the Rev. George Putnam Huntington and the Rev. Henry Aiken Metcalf. With a preface by the Bishop of Central New York. Third edition, revised and enlarged. New York: E. & J. B. Young & Co.

"The Psalter is the Book of Prayer and Praise of the Church of all ages, because it is the Prayer Book of our Lord, and Master, and Redeemer." These are the closing words of Bishop Huntington's preface to this valuable exposition of the Psalms. Into whatever neglect these devotional writings may have fallen in the extemporaneous worship of Protestants, and in the Latin offices of Roman Catholics (for Psalms in Latin are not Psalms to the unlearned) they still retain their place in the Anglican Church and in the affections of those who use the Book of Common Prayer. At the same time, it is doubtless true that to the average worshipper there are many obscure and difficult passages in the Psalter, which by the aid of such a book as the one before us, would be cleared up and made to stand out with new force and meaning. But more than this, the book is a real aid to the devotional use of the Psalter, bringing out the Messianic spirit that pervades it, and connecting the Psalms with other sacred writings of both Testaments.

JERUSALEM: The Holy City. Its History and Hope. By Mrs. Oliphant. New York: Macmillan & Co. $3.00.

This book shows us that a great subject cannot be exhausted. Here, the familiar story is set before us in language so beautiful, and word-picture so vivid, that it seems to have all the charm of novelty. Mrs. Oliphant divides her book into four parts: I, The House of David; II, The Prophets; III, The Return and Restoration; IV, The Final Tragedy. It is profusely illustrated from drawings by Hamilton Aide, and photographs by F. M. Good. We could wish that the author had given us a description of the final siege and fall of Jerusalem, a theme which she would have made luminous. As it is, "The Final Tragedy" (part IV) closes with the Crucifixion, and it leaves one with a sense of disappointment that the sequel is not told with the same remarkable power which characterizes the whole book. Bible students and teachers will derive great profit and pleasure from this work.

WHO? WHEN? AND WHAT? Famous Men and Events of Six Centuries. 1250-1850. By Mrs. Mary Parmelee. New York: A. Lovell & Co. 1891.

Mrs. Parmelee, who is one of the most cultivated and intelligent among the women *literati* of New York, has invented a new thing in furtherance of *belles lettres* culture. It is in the shape of a map-like sheet so skillfully arranged as to exhibit these six centuries, with the principal authors, in their chronologic relations. The groupings and selections are excellent, and as a guide or mnemotechnic in the hands of the student or busy reader, must serve a most useful office. A little "primer" accompanying, supplies the necessary explanatory memoranda. Both are kept in a durable envelope, convenient, small, and easily consulted. It may be carried in the pocket, and should be found on the desk or table of all interested.

THE PASTOR'S READY REFERENCE RECORD OF SUNDAY SERVICES FOR FIFTY YEARS. By the Rev. Wm. D. Grant. New York, London, and Toronto: Funk & Wagnalls Company. Large quarto, over 100 pp. Cloth $1.50.

The Ready Reference Record is an outgrowth of experience, the system having been followed for some years past in connection with regular pastoral duties, and on the whole found to be the most satisfactory method yet seen for preserving a yearly record of such data. The year's record is shown at a glance on a single page—Scripture read, text, and topic of sermon, hymns sung, number of marriages, Baptisms, funerals, and calls, additions to the church, attendance, and state of the weather—each and all of these have a niche provided for record. It will be found both helpful and interesting.

THE CHILD AND HIS BOOK. Some account of the History and Progress of Children's Literature in England. By Mrs. E. M. Field. London: Wells Gardner, Darton, & Co.; New York: E. & J. B. Young. Pp. 356.

This is a richly studied thesaurus of this field and its fascinating subject. It is not a book for children, but for those who entertain a scholarly interest in their intellectual refreshment and improvement. It is passing rich in historical retrospect, opening in the period before the Norman Conquest, and step by step tracing the progress of this vein of literature, through its principal lines of development, to the time of Mrs. Marcet. This volume would prove a valuable addition to all school and parish libraries.

DR. JOHN BROWN AND HIS SISTER ISABELLA. Outlines by E. T. McLaren. Fifth Edition, with Portraits. New York: Anson D. F. Randolph & Co.; Edinburgh: David Douglas; Chicago: A. C. McClurg & Co. 1891. Price 35 cents.

Simple histories of beautiful lives, full of blessing for others, and leaving a precious legacy of blessed memories.

SYSTEMATIC BIBLE STUDY. For Advanced Classes. By Miss L. L. Robinson. Milwaukee: The Young Churchman Co. Price 20 cts.

This is fully up to Miss Robinson's other books in point of usefulness. The type employed is rather small for a class book.

EACH monthly issue of *Book News* (John Wanamaker, Philadelphia, 50 cents a year) has a full-page photogravure portrait of some distinguished author. The January issue contains one of Bishop Brooks, an excellent likeness, and the only one we remember to have seen that appeared to be taken recently. The literary notes are always readable, and many of them are handsomely illustrated with specimen plates from the books noticed.

"Arrows for the King's Archers," by the Rev. H. W. Little, will be shortly published by Thomas Whittaker. It is a collection of pulpit aids. The author is not unknown, having issued a similar work under the title "What Shall I Say?" which reached a sixth edition.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

MUSIC AS A MEDICINE.

From The London *Telegraph*.

The alleged curative effect of music has afforded a topic of discussion for more than the proverbial nine days, and is still a matter for remark. Meanwhile, proof upon proof of the antiquity of the subject accumulates. A writer who dates from Guy's Hospital, quotes a medical treatise, written by a Spanish lady as far back as the time of Queen Elizabeth, in which music is represented as "that which tends most to comfort, rejoice, and strengthen the brain," and as a disarmer of epilepsy. We ourselves called attention, some time ago, to a pamphlet published anonymously in 1749, and entitled "Reflections on Ancient and Modern Musick, with the Application to the Cure of Diseases." This work, however, is later by twenty years than a little book, "Medicina Musica: or a Mechanical Essay on the Effects of Singing, Music, and Dancing, on Human Bodies," written by Richard Browne, an apothecary of Oldham. It appears from the preface that Mr. Browne first issued his treatise anonymously, but was afterwards persuaded to publish a new edition with his name attached. The specialty of the work is its recommendation of the exercise of singing as useful in certain disorders. In discussing this point the author lays down a number of propositions, beginning: "There is a sympathy betwixt the soul and animal spirits," and going on to assert that animal spirits regulate the action of the heart; that the pressure of air in the lungs caused by singing more effectually removes deleterious matter from the blood, and so on. We cannot follow the "ingenious" writer's arguments: but it is curious that the eminent philosopher who lately advised the St. Cecilia Society to try lively airs upon patients was anticipated by the Oldham apothecary, who wrote: "The singing of some certain melancholy, languishing tunes, does, instead of elevating the spirits, rather tend to their depression, and therefore, in order to enjoy the pleasing and profitable effects that I have proposed in singing, we are to make choice of such tunes as, having life and vigor in their composition, are adapted to cheer and elevate the soul, and invigorate the motion of the spirits."

Apart from the good effects of singing upon the singer, this old writer specially recommends music as helpful in attacks of "the spleen, or vapors. Here a soft adagio, according to Mr. Browne, would be "very improper, as by its melodious strains it only tends to soothe our melancholy, and bring a languishing upon the spirits, that are already drooping." The author pins his faith to a "brisk allegro," which he proclaims to be "of prodigious service in the cure of apoplexies, lethargies, etc." The St. Cecilians, we understand, put their trust in soft and gentle strains. They must take care not to bring a languishing upon the spirits, though the patient may prefer it to any results derived from the "airy, sprightly strokes of an allegro."

THE HOUSEHOLD.

PRO BONO PUBLICO.

BY ALPHA B. GAMMA.

"The city is asking," the lawyer said,
"Will you give them a way through your pansy bed?"
"Not I," she answered with angry frown,
"The garden fence shall not come down."

"They will make you rich." "I have naught to do
With their money or them; my needs are few;
Let them alter their streets and turn their town,
For the garden fence shall not come down."

"They can take it, you know." "So I heard of late,"
Across the garden, beyond the gate,
She looked where a boy limped, tired and slow,
And heard him call to his comrade, "Joe!

When are they going to make that street?
It's a long way round, and a fellow's feet
Get very tired." She scanned her gown;
But that night the garden fence came down.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

(All rights reserved.)

CHAPTER V.

The spring progressed; Lent and Easter came and passed. There was a great deal of work for Doris at this time—irregular work about the church; and after Easter, she was conscious, for the first time, of feeling a little tired. Her life was so full, so pleasant, that she could not stop to think of passing feelings; but sometimes she suspected herself of being nervous.

In May, Kate Allerton was married. The wedding was quiet enough. Kate was, like Doris, almost alone in the world. She had a few uncles and aunts, who looked as if they thought she had not done very well for herself, but that it was just as well, on the whole, for her to marry some one who would support her, and do away with any possible complications as to her maintenance by the family. Robert Wood's married sisters, and a mother who lived with one of them, looked upon him as the odd one of the family, a mild sort of black sheep, who would be better off with a wife to keep him in order. But when they found that the gentle Kate had imbibed his peculiar views, and become, as it were, his echo, they ceased to hope for any good result from her influence, and looked on, through their eye-glasses, with little sighs of useless disapproval. The young couple were happy, however, and that was the main point. Kate was married in a plain silk dress, and had asked Doris and Sarah Cline to be her bridesmaids. Miss Cline was a handsome girl, when well dressed, having regular features, and an air of refinement and intelligence. She and Doris were quite attractive in their fresh spring attire, though differing most inharmoniously in size. Kate came between them in size, and some one said they looked like a flight of steps. But the wedding was a great event, for all of them. Doris had to listen to some vexatious teasing, about her turn coming next, and so on. She wondered again, for the hundredth time, how people could say such things, and have no idea that they were ill-bred.

"Promise, Doris," said Kate, kissing her again and again, "that you will come and visit us when we have a little home of our own. You will come, Doris?"

"I will, indeed, if I can," said Doris. "It would be the greatest pleasure to me."

"Nothing would please Robert better; he likes you so much," said Kate, who was incapable of causeless jealousy.

After the excitement was over, Doris began to feel tired again, and to consider seriously the question of a summer holiday. She had spent the previous summer in the city, working more than was wise, and she realized that she had perhaps expended too much nervous force, without being aware of it at the time. She had been prosperous this winter, and felt that she could afford to rest awhile, especially as board was cheaper in the country than in the city. She wanted a complete change, and by the early part of June, she had engaged a room for the months of July and August, at a place in the Catskills which had been recommended to her by some friends. She felt a childish delight in the prospect of a holiday; yet, mingling with this, was an odd, restless wish that it were all over, and that she were back again at her post, with renewed strength, in September.

"It is June,—a lovely, perfect day," she thought, as she sat by her window one bright afternoon, leaning her head against the frame,—"and yet I wish it were September. I wonder why!"

A servant came up, looking injured at being obliged to mount to the third floor with a message at this time in the afternoon. She announced that Miss Burney wanted to see Miss Lee, if she were at leisure; and Doris went down, well pleased. She did not stop to ask herself why she should be so glad to see Ada Burney, of all people.

"I'm glad I remembered Tuesday," said that young lady, after kissing Doris effusively. "You said you had that day to yourself, in the afternoon—didn't you? But I was so afraid you would be out. It's ages since I've seen you!"

"About a week," said Doris, laughing.

"Arthur said you thought of going away this summer," said Ada. "Have you found a place?"

"Yes," said Doris; "the 'Pine Grove House', at ——, in the Catskills."

"Do tell me about it! We want to go away, and I don't know where to go! We were starved last summer, and bored to death the summer before. I vowed we would stay at home this year, but Arthur looks pale, and Ralph wants a good place to go for his vacation. Now what have you heard about this house?"

Doris gave all the details she knew, and after a long chat, Ada left her, vowing that it would be too delightful to go together, and that she meant to write to the proprietor that very night. Doris ran up-stairs, singing half aloud, a pretty German song—

Du schones Fischer-madchen,
Treibe den Kahn aus Land.

Perhaps, after all, it was more delightful to have a holiday in prospect than to have it all over!

Soon after that, she went to the church one day, and found Arthur in the choir-room.

"We're going away with you—with you," he cried, catching her round the waist.

"Is it all settled?" asked Doris, blushing brightly.

"All settled! I wanted to go to the sea-shore, and Ada wanted to go to the mountains, but when we decided to go to your place, everybody was pleased."

Doris's blush deepened. Just then an odd change came over Arthur. He looked at her searchingly, and turned away with that expression in his eyes which had puzzled her so often. She even fancied she heard a little sigh. She longed to question him, but there is something in the reserve of childhood that the tenderest friendship cannot violate. There was a closed door in that little heart which had never opened to her touch. She felt it, but could not speak; his silence was sacred.

She found Sister Gertrude, and told her of her summer plans.

"You will have a gay time and forget us all!" said the Sister, showing her pretty dimples.

"No, indeed!" said Doris, earnestly.

"Perhaps you will have more time to think," said Sister Gertrude; "and perhaps"—she took Doris' face into her two soft hands, and smiled into her eyes—"perhaps you will be able to think to some purpose."

Doris was surprised; this sounded like a return to the old subject which had not been renewed for a long time. She supposed that the Superior had spoken to Sister Gertrude, and that the hint had taken effect. As a matter of fact, the Mother had spoken. She had given her opinion as to Doris; but the Sister had no reason to suppose that the girl herself knew anything about it, except in the most general way.

"I'm afraid I shall never think to any purpose, in the sense you mean," said Doris, shaking her head.

"Not if you knew that it had become the dearest wish of our Mother's heart?" asked the Sister.

Doris looked at her. "You think it has become so?" she asked.

"I do indeed!"

"Very recently, then!" said Doris, quietly.

"Very recently perhaps, but most surely."

"You have this from the Mother herself, Sister Gertrude?"

"From whom could I have it, if not from her?" said Sister Gertrude, playfully. "She and I are at one on that point."

A mist came before Doris' eyes, and her throat filled. She was not deceived for an instant; she knew the Mother too well. Sister Gertrude, for the mere purpose of sustaining her own opinion, had deliberately misrepresented her Superior, and quoted words which were never uttered. She had lied—lied!

The word rang through Doris' brain, and seemed to strike her heart. It was her first disenchantment; the first time her perfect trust and delight in any friend she loved had been disturbed. She had lived absorbed in her studies, her pleasures, her work; and in spite of all her experiences, she knew but little of the world. It had seemed to her full of kindness and truth; its hardness had been softened to her own true and tender soul, and her sweet youthfulness. She had loved Sister Gertrude, and had believed her to be a noble woman. And now she had lied, and for what? To gain her own end, in a matter that did not even concern her. What good was there in this end? If any good to Doris—if any sincerity of conviction, why attempt to gain it by evil means? She did not understand that strange doubleness of soul, which inextricably mingles good and evil; which falls in love with its own wish, merely because it *is* a wish, and will take any path to its attainment. Nor did she realize that passion for moulding the lives of others, so predominant in many women; she had seen it in some of her friends, and simply wondered at it, and when they explained that it was for love of her, she had accepted the love as she would the sunshine, and excused everything for its sake. But this was something different! She could not turn to Sister Gertrude and say: "I have talked with the Mother about this, and know what her thought is. She never uttered the wish that you have attributed to her." It would be equivalent to saying: "I have found you out in a lie!" She could not put the Sister to shame; she felt the shame for her too keenly. She only shook her head, saying: "It is all a mistake, Sister. Don't talk of it; tell me where that box was put away, with the new choir cottas."

"I think Mr. Maynard was here when it came, and I saw him take it, but I don't know what he did with it."

"Mr. Maynard is here to-day, with the boys," said Doris. "I'll go and look for him." She was so glad to get away from Sister Gertrude—that lovely woman, with her tender eyes, and her—lying lips!

She went up-stairs, and found Mr. Maynard in the guild room, with some of the boys. He told her where to find the box, and then, as she was turning away, he detained her.

"Miss Lee," he asked, with some hesitation, "would it tire you to come to the guild meeting to-morrow night? You know we have the tea afterwards, and want as many ladies as possible, to help."

"I shall be glad to come, Mr. Maynard. Why did you think it would tire me? I am never supposed to be tired."

"But sometimes you *are* tired; of late, at any rate."

"Who told you?"

"You—you looked it." He turned a little away from her as he spoke.

Doris was in a mood to be strangely touched by this friendly watchfulness.

"It was kind of you to notice that," she said, with a little unsteadiness of voice, and with that instinctive frankness which Barton Maynard always called forth in others. She paused a moment, and then said suddenly, "Mr. Maynard"—and paused again.

"Well, Miss Lee?" he said simply but not abruptly, looking full at her with his kind, clear eyes.

"I was thinking of something," she said, rather vaguely, "and it occurred to me that you might—that you probably have had experience which would"—

"Which would throw a little light on the subject for you?" he said, helping her out in her unusual embarrassment.

"Yes, that is it!" she exclaimed, impulsively. "Now tell me what you think—you have a great many friends among the clergy, haven't you? Friends and acquaintances?"

"Quite a number," he said.

"Well—have you found them true?"

The question surprised him, and he paused a moment. "Almost always, I think, but not invariably."

"Please understand; I am not speaking of any clergyman. I have nothing

to complain of from any one of them, but I am thinking of this question. In the case of some special profession of religion—some vocation which, like theirs, implies a high standard of moral action, do you think, as a rule, the standard is reached? And if not, do you think the failure is the result of the—the position in which they are placed, or merely an individual matter? I don't think I have expressed it rightly, but"—

"I believe I understand, Miss Lee. Sometimes we are cruelly disappointed in some one whose position as priest or moral teacher leads us rightly to expect the best things—the highest standard of thought and action, conformed to most strictly. And then we wonder whether their position has not been a false one from the beginning."

"Yes, not only false *for them*, but false in itself!"

"Remember," he said, "we have this treasure in 'earthen vessels'. Whatever has caused you to think in this way, Miss Lee, do not yield to the impulse that would turn you against what is good, useful, and noble in itself, though it be, in some cases, unworthily represented. It is a common temptation, and a sharp trial. Divine institutions are often deformed by the defects of their individual members, yet in themselves they are still divine, and their working, as a whole, is hindered, but not destroyed. 'Thy Word is tried to the uttermost.' Be faithful to the divine idea, not to its human embodiment."

"Ah—but if we care for the individual!"

"Yes! That is another matter altogether. That is a personal grief, and not a light one. But very often we judge the individual too harshly."

"Can any one be false in a small matter—false even *once*—and not false all through?"

"Why, certainly he can. That is a little hard, Miss Lee,"

"I don't know, Mr. Maynard. You are charitable, and probably I am very intolerant. I am sure of one thing, that in some ways I am very inexperienced."

"If that is so, you will become more tolerant as you gain experience."

She shook her head. "I should be tempted to think that one might become less so."

(To be continued.)

THREE CAVE TEMPLES IN INDIA.

BY THE REV. DUNCAN CONVERS.

I.

Notice, this is not an article on the rock-hewn temples in general. And that, for two good reasons: first, I cannot write it, and second, you would not read it, if I could and should. Having only seen three out of nearly a thousand known ones, knowing none of the half dozen languages used in the inscriptions, how could I write on them? Besides, you would not read laboriously through any long discussion of most points in India archæology or history, nor care whether or not these temples proved the age of the Jains. You know you would not. But perhaps you might read a sketchy account of a visit to three of them; viz, Karli, Poona, and Elephanta.

The time of the year, August, brought my visit in the midst of the south-west monsoon. Here let me make my confession of faith. The south-west monsoon is a fraud. It is supposed, by those who have not seen it for themselves, to mean incessant rain day and night, which will keep you a prisoner in the house and make roads impassable. No doubt, by accident, it does so at intervals; but, essentially, it fails. It rains; but not harder than we sometimes experience at home, in the United States. Sometimes the roads are impassable; generally, they are only bad. But you and I both know of clay roads near us which are *that* every spring. Yet we are not going to fill the world with exaggerated stories about them. "There are no terrors, O monsoon, in thy threats."

In the towns, you go out between the showers. If you go on foot, it is wise to wear "monsoon shoes." These are shoes or boots of any and every form and size and shape, so worn as to have a hole, half an inch in diameter, in each sole. You will at once perceive their advantage. When you wade through the many streams running across the roads, your shoes fill with water, of course. But "monsoon shoes" enable you to trick that water; and the holes drain your feet dry almost at once. I may remark, parenthetically, that no patent protects the manufacturer of "monsoon shoes;" and doubtless a large fortune awaits the man fortunate enough to get a patent and enforce the payment of a royalty on those who turn ordinary shoes into the "monsoon" variety.

Like all the travelling public who land at Bombay, I resolved to see Elephanta, an island in the harbor with its Hindu temple hollowed by man's hand in the solid rock. Naturally I went to that unfailing friend of all "globe trotters," "Cook's Tourist office." The polite clerk was most gracious. "What time does your steam launch start for Elephanta?" I asked. He looked as if I had asked: "When does your next personally-conducted party start for the moon?" but he only said: "No one visits Elephanta during the rains." I should have been crushed, but I was not. "Do you mean that it is not running now?" Most impressively, "Yes." "Will you please tell me how, then, I can get over?" This was flat heresy against the manners and customs of tourists, and the young man looked a part of what he felt, as he answered shortly: "It is now impossible." "Can't I get a native boat in the bay to take me over?" "Sir, the natives will cheat you, they may upset and drown you; the rocks are moss-covered and slippery, you will fall and break your leg, if not your neck, when trying to land. The plan is madness." "I said, "Good morning," and walked away with the knowledge that attempt No 1 had failed.

We met a friend employed at the P. & O. dock, and asked him: "Why can't we get a native boat and go to Elephanta?" His cheering reply was: "You can for three rupees. They are capital boatmen, and will take you all right. It may be wet and bad to land, I don't know about that." So in due time, with waterproof cloaks, umbrellas, monsoon shoes, and a lunch, we embarked in one of the cleanest of little sailing boats, with a crew of three to steer and manage its single lateen sail.

The day was cloudy, the mists hid the mountains; hence the view was not at its best. We dodged in and out among the steam tenders going to and from the P. & O. ships, and the native crafts at anchor, thatched with a temporary roof of palm leaves to protect them from the weather, and one or two junks from China; passed two or three islands; and in half an hour were at the landing at Elephanta.

This island, whose native name of Gharapuri is said to mean "the Hill of Purification," seemed to be about two miles long, running up into two wooded hills with a valley between. The Portugese called it Elephanta from a stone elephant which once stood here, but was taken to the Victoria Gardens some twenty years ago, and is now a shapeless mass.

The difficulties of landing proved to be imaginary. A stone wall whose top is cemented over runs down like an inclined plane into the sea to low water mark. The boat came alongside, we stepped off dry shod, without a chance to prove the virtue of our monsoon shoes; and walked up it and the flight of stone steps beyond to the music of the sailors' cries that we must return in two hours on account of the tide.

The great cave temple is in the western hill, and its approach is up a long series of stone steps, having a low wall on each side, for the most part. An inscription tells you that this landing and ascent was built in 1854, by a Lohana merchant of Bombay, Karamsi Ranmal, at a cost of 12,000 rupees, say $4,500. Here is an illustration of how much more is meant by "religion" to an Oriental than to us. Once a year to be sure these steps are used by Hindu pilgrims, but their chief use is to help Christian travellers see the cave. We would call it "public spirit" in Babu Karamsi Ranmal to thus facilitate the approach to a monument of the skill and patience of his countrymen; but they all call it "religion." We were thankful to him for not spending all his money on the Hindu temple he built in Parel, as we panted up his steps and stopped at the top to get breath and to see the view. We missed the bright sunshine; but even in that dull light it was fine.

We paid our entrance fee at a house near the top—a fee collected by the government which guards the temple, and keeps it in partial repair. Pictures in books of travel have made most people familiar with the low portico, supported by two pillars and two pilasters, which is the north front entrance. The ground plan of the temple is, generally, a Greek cross in shape, with rather shallow arms; and with small chapels at the interior angles. The east and west transepts are cut through the hill; and end in an open portico, like that on the north. Once, twenty-six pillars in rows of six, four, and two, helped to bear up the weight of the hill above. These pillars are square below, round above, swelling out into a fluted capital, shaped like a cushion, compressed by the weight above. Some have been wholly broken down, and others more or less damaged. Where the west transept joins the nave, the workmen left the native rock standing in a square to form the linga shrine. Outside this square they carved the rock into eight gigantic figures, fourteen or fifteen feet tall, as guards to protect it from desecration; between each pair they cut a door into a small room carved out in the rock. Now the guards are badly mutilated below their waists; and the visitor is unrebuked as he passes them, and climbs up the six or eight steps which take him into the shrine, where he finds a stone linga, symbolic of Siva, creator and renewer of life. There are said to be thirty million linga shrines in India Who counted them? I do not know, probably no one; any more than they did to find that Hinduism had 330 000,000 deities in its pantheon. Both are probably native sayings, and exaggerations. Yet it ought to be said, that while Hinduism is wildly licentious in certain aspects, the worship of the linga is not, so far as I know, connected with vileness.

One of the first impressions at Elephanta is the inexactness of the work. The pillars vary in height, their rows are not straight and true, the corners are not right angles, the guards at the linga shrine are of different sizes, and even the three faces of the Tri-murti are not of the same dimensions, as if all were done by guess-work.

As you go out the east or west portico you find in the hill beyond a small cave; the eastern has a ruined cistern and a linga shrine; the western, more elaborate, has stone lions guarding the approach to its sanctuary which also contains a linga.

Walking to where you would look for the chief altar in a Christian church, you find the huge form of the Tri-murti, a gigantic bust bearing three heads on its single neck. The head on your left with its hair of snakes, its hooded cobra curling up over the frowning face, its three eyes whereby the deity is believed to see the past, present, and future, is Siva, the destroyer. On your right is the milder face of the god as the preserver with the lotus in his hand. The middle face represents him as the creator. The whole is about eighteen feet high. It is the only specimen of Hindu carving which impressed me as majestic. Indian sculptors will cover a surface with intricate, elaborate, delicate work; but after all there is something which seems grotesque

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to us. They never carved a statue to compare with the Apollo Belvidere or Power's Greek slave. They always so combine the realistic with the symbolic as to repel us Westerners. If they wish to suggest great strength, their common plan is to give the figure two or three extra pairs of arms; and a like multiplication of legs will stand for superhuman activity. The result is not beautiful in our eyes. But we see the calm face of the Elephanta Tri-murti in the dim light, and perhaps, as I did, you will forget the unnatural three heads, and begin to understand why idolators turn so easily to stone-graven images to represent superhuman rest, divine tranquillity, and the fixedness of eternity.

Leaving the Tri-murti and going to the right, you find in various recesses, the wall covered with carvings in high relief which represent scenes from the mythological life of their god Siva. For like all Hindoo rock-cut temples, Elephanta is dedicated to him. The first represents Siva and his wife in the centre of their attendants. This wife, under the name of Kali, is the goddess who receives nearly all the bloody sacrifices of India. Once human victims were slain on her altars, but the government has stopped that. About her centre the Tautras, who declare her to be the source of every kind of supernatural faculty and mystic craft, and link her worship to the Yoga philosophy, the forms of Buddhism which prevail in Thibet, and so with the *mahatmas* of the late Madam Blavatski or of Mrs. Annie Besant. Whatever Siva is, that intensified and degraded is his consort. If he is cruel, she thirsts for blood; if he is wise, she is cunning in magic and witchcraft; if he rules as the giver of life, she is best pleased by licentiousness. The next recess has carved the marriage of Siva and Parvati, his wife. Facing this, at the other end of the east portico, is Siva, "the horror, and the skull crusher," the many-handed god is about to kill something—now lost, probably a child. At the right end of the north portico is Siva and his wife in the Tandava dance, showing the ascetic philosopher transformed into a wild, jovial mountaineer, fond of hunting, drinking, and play. On the left, Siva appears in the opposite character, a contemplative mystic, like Buddha. At one end of the eastern portico is Ravana, trying in vain to carry off Siva's heaven, which (by the way) is believed to rest on the top of a certain peak of the Himalayas and to be exactly copied in one of the excavated temples at Ellora, where devotees of the deity may see what sort of a dwelling awaits them after death. The carving at the other end represents Siva and his consort in their heaven, Kailasa. And the last one before you return to the Trimurti shows Siva as half male and half female.

After seeing the temple we had a little talk with the office custodian, who lamented the risk he ran in his house, where several large snakes had their home. "Only yesterday, there was a big cobra on the floor." "Why didn't you kill it?" "That would never do." "Why not?" No reason could we get, but it was quite plain that he had come to believe the Hindoo idea of the sanctity of animal life, although an Englishman by birth. A native saw us as we were at our lunch, and the instant we were through, ran up to sell us some golden beetles. Certainly their metallic lustre was curious, but we were not collecting for a museum, and declined his wares. When our two hours were out, we embarked, to the relief of our boatmen, and were soon beating against the wind on the return trip. Now, we ran on one tack nearly to Trimbak Island, with its leper settlement, and again went far down the bay. As we were slowly working our way onward, snap—and the big bamboo yard broke in two. The quick way in which the men spliced the rotten old stick argued, I fear, great familiarity with that sort of accident. Both sail and yard would long ago have been discarded here as being too old and worn for service. Orientals know how to make everything last, like the "wonderful one hoss shay" which ran till nothing was left. They brought us, however, safely to shore, accident or no accident.

LETTERS TO THE EDITOR.

A NEW TRACTARIAN MOVEMENT.

To the Editor of The Living Church:

THE LIVING CHURCH has always welcomed candid expressions of opinion on matters bearing on the growth and vigor of the Church. If I may avail myself of that courteous privilege, I would beg to say a word on a question which, however homely in itself, my brethren of the clergy will not feel to be inopportune nor out of accord with facts.

Large numbers of people belong to a Church, not because they are logically convinced of its title best to represent the mind of Christ and His Apostles, but because æsthetic sense, social considerations, inherited prejudice, and many other factors, have more influence with them than the facts of Church history and the doctrines involved in those facts.

We find people who do not like the Episcopal Church because it interferes with the lethargy and laziness of their nature. They cannot become accustomed to the assumption of different postures of worship. We find others who cannot accommodate themselves to the Church because there are some points of ceremony and ritual which they do not fancy, though knowing that these matters do not injure the authority of its position nor affect its harmony with Scriptural truth. We find others who disagree with some point of the Church's faith because, though we can demonstrate its accordance with New Testament teaching, it does not tally with the decrees of that infallible Protestant pope and bishop—Private Judgment. We find again another class which will not accept the Church's doctrine because of her so-called "bigotry" in not throwing open her pulpits to the learned and godly ministers of the denominations, though never seeking to learn the very valid reasons which the Church produces in support of her practice. And there are, last of all, those who go where most of their friends go, whether that be to a Quaker meeting house or a Roman Catholic cathedral.

Every priest in the Church who has had any considerable dealing with the masses, will, I think, own that this is no exaggeration of the state of affairs with which the large majority of the clergy are compelled to deal. What does it show? Either that indifference to truth, so far as it is demonstrable, is becoming characteristic of vast numbers of the people, or that the belief of the Church has not been simply, thoroughly, and affirmatively, brought to their minds. May not both causes have some part in the state of affairs which the clergy know to exist?

Indifference to religion, from whatever causes resulting, is widespread, and ignorance of the Church's reasons for her faith, order, and ritual, is not far behind the prevailing indifference.

In the face of these conditions, is there no plan we can adopt to increase the leavening and penetrating power of the Church? We believe that the clergy are to the extremity of their physical, intellectual, and spiritual ability urgent in trying to cover the ofttimes vast fields allotted to them, but they need every available effective instrument in the crisis of the time. Acting upon the suggestion of the Lambeth Council, cannot our reverend Fathers give us a compact, simple, readable series of tracts suitable for the ordinary understanding of busy men, and stating the Church's salient features and doctrines in an attractive form? If the American Church could obtain such an uniform, and official, and pointed statement of her position, I believe that it would be a material help to her cause and her clergy, and that they would see to it that the papers were scattered judiciously through their parishes, where, with loving personal energy behind them, their power would be felt in routing the indifference and false opinions which infect our teeming and vigorous nation. Have we "asked a hard thing?" Yet, one may believe that if we could see this suggestion realized, "a double portion of the Spirit" would rest upon the Church of the Western world.

R. H. GESNER.

Morris, N. Y.

A LOST PRAYER BOOK.

To the Editor of The Living Church:

Among the mementoes and relics in the possession of the John Ingraham Bivouac of Confederate Veterans, is a Prayer Book, found on the battlefield of Shiloh by W. A. Pyles, Co. H., of the 6th Tennessee Regiment. Several times since the war, notices of this book have been published in our town papers, hoping that they might meet the eye of some interested party, and thus be restored to those who would value it for its sweet memories and sacred associations. On the fly leaf of the book is written Col. F. Quinn, from Mary, March 17, 1862. The writing is a small, delicate hand, that of a lady. The Q is made in the old style, like a 2 and can be easily taken for an L. Here is where the mistake has been made, for it has been published as Col. F. Levison, instead of Quinn. The book was sold by Thos. Douglas, dealer in watches, jewelry, books, Niles, Mich. The members of the Bivouac are anxious to restore the book, if any member of Col. Quinn's family can be found. Of course he was a Churchman, and THE LIVING CHURCH may be the means of bringing the existence and whereabouts of the book to the notice of those who would be overjoyed to recover it. For any more information, write to W. F. Henry, this place, or to myself.

ISAAC N. MARKS, JR.

P. O. Box 106.
Jackson, Tenn.

OPINIONS OF THE PRESS.

The Watchman (Baptist).

BEGIN AT HOME!—"'Physician, heal thyself' is not always the courteous, but it is often the just thing to say. When the Methodists at Washington enlarge upon Christian union, it is certainly pertinent to remind them that if the seventeen separate camps into which Methodism is divided could come together organically, something practical would be accomplished for Christian union. When one considers that the question of the functions of bishops—Wesley did not believe in bishops at all—occasions several of these divisions, it looks as if Methodists could close up their ranks without making any great sacrifice. To do this would be an illustration to the rest of the world of their estimate of the importance of Christian union.

The Catholic Champion.

A MONSTROUS HERESY.—The root of the matter is in a false system of philosophy which really puts men in the place of God, and tells him to elevate himself, and that God's grace is, in fact, man's own better nature. Belief in the existence of any infallible and external authority is contrary to this philosophy. A communication of the Divine Nature is unnecessary for those who are born divine. New birth is only the realization by a man of his natural inheritance. And so on; until the whole idea of the Gospel is frittered away. This is a monstrous heresy; and it now stares us straight in the face in the very innermost courts of our household of faith. There is a party, and a very well managed party too, which upholds it. The members have not all gone out to the same line. They have not all been equally outspoken. But there is a "solidarity" among them.

Christian at Work.

THE N. Y. CATHEDRAL.—It is said that the new Episcopal cathedral will proceed at the rate of $200,000 a year. To take in Time as a workman is dignified and proper. The practice of violently rushing up a church edifice as if it were a play-house to be completed against the opening of the season is a travesty upon religion and an offence against spiritual grace. In the case of the Roman Catholic cathedral of this city the unseemly rush to build and have done, led to cheap and meretricious construction which has forever put the stamp of cheapness and inferiority upon the pretentious edifice (witnessed in the iron wainscoting, in the stucco work, and in the imitation arches and capitals). We hope if the trustees of the new Episcopal cathedral need an object lesson, they will take one from the Roman Catholic cathedral, and avoid the mistakes in the construction of that building, and, adhering to the adage, *festina lente*, make haste slowly.

The casting out of the devil of disease was once a sign of authority.

Now we take a little more time about it and cast out devils by thousands—we do it by knowledge.

Is not a man who is taken possession of by the germ of consumption possessed of a devil?

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NEWSPAPERS, NEW AND OLD.

We shou'd more often send our shut-in friends, or interested relatives or neighbors of previous years, papers and journals containing matter in which we know they have keen interest, or that would give them cheer and gratefully received instruction, if it were not for the bother of getting the same ready to mail. The paper must be rolled and wrapped before it can be addressed, and it does require time to look for string and wrapper paper, and the mucilage bottle, that, at our house, at least, is always empty or not to be found. This is a better way, and, by adopting it, it's a very quick and easy matter to wrap for the mail any pamphlet or newspaper: Provide yourself with a quantity of cheap envelopes. I find them at three cents a bunch and with well-mucilaged lips. Clip the ends, and it's but a moment's work to roll and seal it about the folded paper that otherwise might lie about for weeks, if ever it was mailed, while you waited for the time necessary to hunt wrapping paper and twine and that dried-up, flighty mucilage bottle. And another thing to be considered is, that the paper should always be *folded*; rolled paper of any kind is an abomination.

Along with a last year's bird's-nest do men rate a back-number newspaper, yet civilization finds more (and more reputable) uses for the latter than a Chinese cook for the former. Almost every one has heard that a newspaper spread between the bed blankets affords more protection from cold than an additional blanket, and without adding the uncomfortable weight of the latter. But I have seen a bit of domestic economy practiced by a tramp, so clever as to make this one pale. He wrapped his feet in newspapers, of which he had plenty, in lieu of stockings, of which he had none. "Will that keep your feet warm?" I asked. "Better than all-wool hose," he answered, and truthfully. As a chest-protector, a folded paper under the vest will ward off pneumonia.

But the old newspaper is just as good a protection against heat. Set an ice pitcher on one and draw up and tie securely over the top. In the morning you will find the ice unmelted. A piscatorial friend brings his trout home wrapped in plenty of paper, and they look fresher than cold storage can keep them.

Many a housewife knows how to make comfortable couch pillows and porch cushions by cutting papers in long, narrow strips and rolling them, the fashion of making lamplighters. Trimmings from a book bindery are easier to use.

When celery is large enough to bleach, instead of banking it up with earth, wrap each bunch in half a dozen thicknesses of old paper, well tied on, from root to crown. It is equally good, a gardener tells me, for mulching strawberries, spread between the rows and weighted with stones.

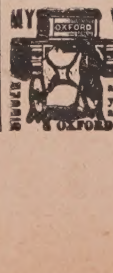
A few cents' worth of back numbers from a newspaper office are equal to dollars' worth of the best moth-proof (?) ever sold, though a little more troublesome to lay smoothly. As a lamplighter, it saves matches, and for wadding iron holders is a better non-conductor than cotton. It makes the shelves in the cellar and washhouse look neat, and wrapped around the glass fruit jars excludes the light, which is as hurtful as the air to some fruits. Patterns cut in newspaper are no new thing, but it may not be generally known that a cheap and durable door mat, equal to cocoa, can be made by having files of old paper cut lengthwise into sections three inches wide, and packing these together on edge in a frame of wood. Where soft or hard coal is burned in an open grate, a dampened newspaper pinned over the front makes a serviceable blower; but never use a dry paper.

We have said nothing about the time-honored scrapbook; but for amusement for the children on a rainy afternoon, nothing costs less or is more relished than cutting the advertising cuts and display letters from old newspapers. Then such geometrical and other figures, as are cut in the kindergartens, may be made from them.

For cleaning lamp chimneys, there is nothing half so good, or for packing dishes or glassware. The mice know the value of finely cut paper so well for bedding, that it would be strange if some clever Yankee had not invented a machine for shredding it for use in stables, as is done in some cities.

The hospitals and prisons are always glad to get uncut second-hand papers, especially religious and story papers. Such as have to be cut or torn, are worth half a cent a pound for waste paper, and if there are any so soiled or unfit to keep that they must be burned, pack them into a paper tube, with turpentine and resin, and saw in sections for kindling.—*Good Housekeeping.*

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.



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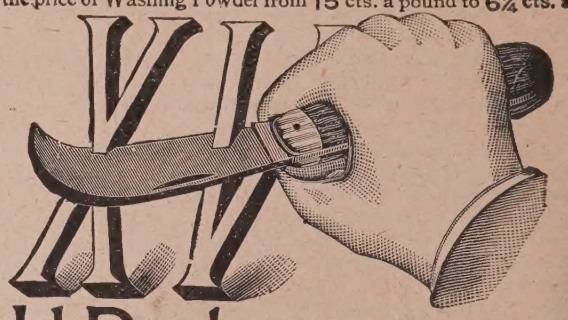

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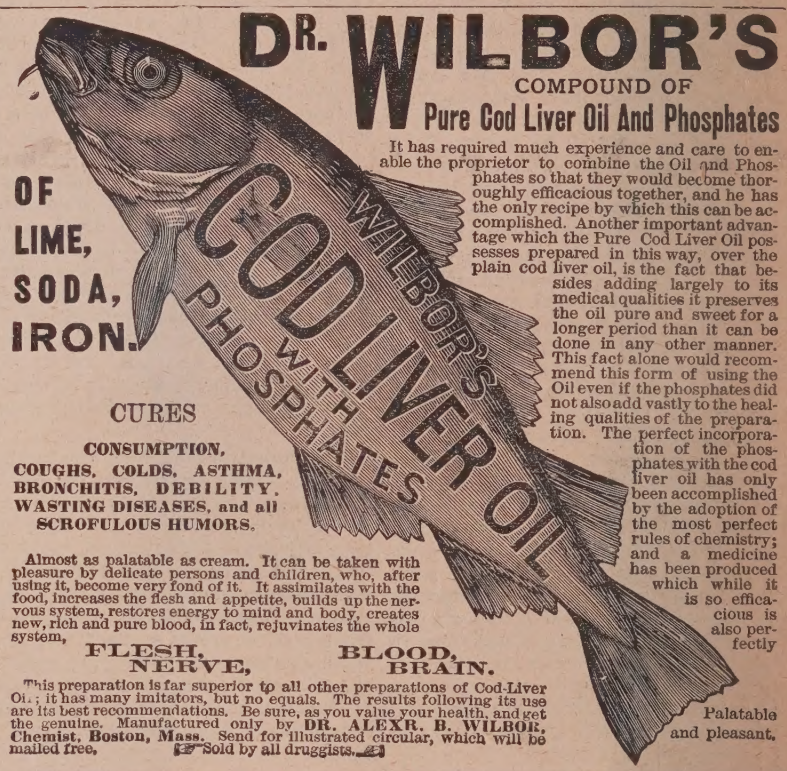

It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry; and a medicine has been produced which while it is so efficacious is also perfectly Palatable and pleasant.

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